

# FUNDAMENTAL AND ADULT EDUCATION

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## EDITORIAL

This issue makes good the promise made in the Editorial of our previous number, when we referred to the first part of Bruce Roberts' article and proposed to publish a series on what is being undertaken in different countries to provide adequate reading material for the adult or school-leaver who has recently acquired the skills of literacy. The first three articles of this issue explore further certain aspects of this complex problem and remind us of the many skills and agencies which must be involved if an attempt at a solution is to be successful. Linguists, administrators, educators, librarians, publishers, writers, booksellers, printers, psychologists and sociologists all have their contribution to make. In coming issues we shall attempt to examine in more detail the particular role each of these can play.

We draw our readers' attention to a number of documents recently issued by the Unesco Education Clearing House which will be of interest to them. In the series *Education Abstracts*:

*A Preliminary Survey of Bibliographies on Adult Education* (September 1954);  
*The Community School: its significance for Fundamental Education* (March 1955);  
*The Out-of-School Education of Young People for Social Responsibility* (May 1955);  
*The Training of Fundamental Educators* (October 1955).

In the series *Educational Studies and Documents*:

*Education for Community Development; a Selected Bibliography* (No. VII);  
*Workers' Education for International Understanding* by Asa Briggs (No. VIII);  
*Experiments in Fundamental Education in French African Territories* (No. IX);  
*The Use of Social Research in a Community Education Programme* (No. X);  
*Some Methods of Printing and Reproduction* by H. R. Verry (No. XI);  
*Adult Education in Turkey* by Turhan Oğuzkan (No. XIV).

Copies of these are available from any of the national distributors listed at the back of this bulletin or on application to Unesco.

# PRODUCTION OF LITERATURE FOR ADULTS IN INDIA

P. D. SHUKLA

## RECENT EXPERIENCE

The Indian Ministry of Education's programme for the provision of literature for adults began in 1950 with the production of small 16-page pamphlets. Efforts were concentrated on presenting intrinsically interesting material in a simple style resembling as closely as possible the spoken language of the people in the Northern regions. This in itself was a difficult task, since the 'spoken vocabulary' of the people defied definition. Again, in addition to topics of 'intrinsic interest', topics which 'ought to be of interest to adults' were treated, and so far there has been no occasion to regret this.

Each pamphlet in the series has been printed in an edition of 10,000 copies and distributed free to State Governments in fixed numbers. The State Governments in their turn distribute it free to social education centres, school libraries and other libraries.

In the beginning, a system of evaluating the pamphlets was devised, but it presupposed a degree of statistical reliability on the part of the directors of the social education centres, libraries, etc. which has not always been justified by experience. Nevertheless, we are not entirely in the dark as to the reception with which the pamphlets have met. In the *melas*, where the pamphlets have been displayed, they have been welcomed by rural literates; certain State Governments have demonstrated their interest by translating some of them into regional languages. But a convincing justification of the government's programme of literature for neo-literates has also come from an unexpected quarter: whereas no publisher dared think of bringing out such literature in 1950, many of them have now overcome their prejudice and produced quite good literature of this type.

An attempt has also been made to grade some of the later pamphlets. On the subject of the country's Five-Year Plan for example, they have been brought out in three grades. In regard to design and illustrations, too, these pamphlets are a great improvement on the earlier ones.



*Books bring new understanding into the home*  
(Photo: Unesco).

Books bring new skills into the workshop (Photo : Unesco).



So far 1,710,000 pamphlets have been brought out on 171 different subjects and grouped in the following series: *First Step* (30,000 copies), *Folk Literature* (100,000), *Plays* (80,000), *Agriculture and Allied Subjects* (240,000), *Occupations* (100,000), *Health and Hygiene* (160,000), *Introduction to Famous Books* (160,000), *Famous Poets* (70,000), *Famous Prose Writers* (50,000), *Bibliographies* (160,000), *General Knowledge* (60,000), *Geography* (60,000), *Civics* (130,000), *Sports* (40,000), *History* (40,000), *Five-Year Plan* (110,000), *Social Evils* (120,000).

In 1953, the Ford Foundation came forward with an offer of financial assistance to the Government of India for running four literary workshops to train authors to write literature for neo-literates. By this time publishers had begun to venture into the field but, while the standard of their products was satisfactory, the style and vocabulary were not suitable. The offer was, therefore, welcomed and four workshops were planned for the four regions of the country. The first of these, at Alipur, near Delhi, set the pattern for the other three.

Each workshop lasted a month and admitted about 25 trainees—as far as possible, writers of promise in their own language. All the workshops were fortunate in finding experienced and competent directors. The programme was divided into three stages of roughly equal duration. In the first, the trainees were instructed in the attitudes and skills necessary for writing for neo-literates. In the second phase the trainees wrote their own pieces, sometimes singly and sometimes co-operatively in groups. In the third, their manuscripts were tried out on rural neo-literates.

As a by-product, these workshops supplied good reading material for neo-literates, some of which has already been published. The publicity given the workshops also drew the attention of writers other than those directly involved to the necessity of winning the interest of their potential audience. The last workshop finished its work in March

1954. While they did good work, there were far too few of them for a country as large and as linguistically varied as India. It has therefore been decided to set up more workshops of this type and to continue the programme for some years.

The literary workshops helped to make clear the weakness inherent in any programme for the production of literature for neo-literates which does not include research into vocabulary. Accordingly, early in 1954, a pilot project for conducting research into the oral vocabulary of the people in the Delhi area was set up at the Central Institute of Education, Delhi, under the guidance of the Principal of the Institute. The staff went into the villages, mixed with the people in their homes and places of work, worship and recreation, and unobtrusively, almost without the adults being aware of it, noted their vocabulary and analysed and graded it. Sometimes friendly adults were invited to the office and engaged in conversations which were recorded on tape. Thus, for a year the staff of the project collected a rich harvest of words, proverbs, folk tales and other forms of 'oral literature' and subjected it to scientific study. During one year nearly half a million words have been studied, and graded vocabularies of 250, 500 and 2,000 words are now almost complete.

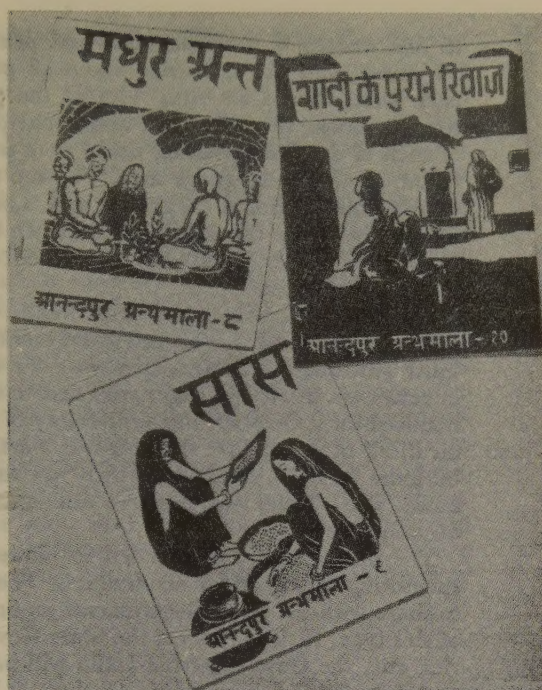
### LOOKING TO THE FUTURE

The first phase of the project is over and, while it has yielded rich material, it must be pushed to its logical conclusion. The project has now entered its second phase—the utilization of the graded vocabulary to produce a few model books for adults in the early stages of literacy. The model books will be confined to the first three grades,



Periodicals for new literates published by Bombay, Delhi and Mysore States (Photo: Unesco).

Examples of a series of readers published by Literacy House, Allahabad, Uttar Pradesh (Photo : Unesco).



starting with the primers, and will cover the major subjects of health, civics, etc.

At the same time steps are under way to multiply such vocabulary research units in the States. The State Governments have been offered financial help to the extent of half the cost of such units and four are expected to start work this year.

Along with their programme of producing pamphlets, the Ministry of Education has also planned a programme of preparing material for those who, though not highly literate, still desire reasonably substantial reading. This programme is twofold. First, an encyclopaedia is being prepared to provide continuous and pleasant reading for adults who have reached the higher elementary grades. This work will offer a glimpse of all the richness and variety in the universe and in particular, man's world.

Secondly, a series of self-contained easy-to-read and generously illustrated books of about 250 pages each have been planned for adults of a similar literacy level. Books on Indian and world history and the story of life are already under negotiation.

The projects described above, except the projected one-language literary workshops and vocabulary research units for the States, are under the control of the Ministry of Education and are confined to Hindi, the national language of India. They have taken nearly five years to develop, but much has been achieved in that time. In the first place, the projects have started and bid fair to transform the face of India. Secondly, a realization has spread that a new type of literature is needed for an awakened people. Thirdly, while the people needed literature and the publishers and writers needed readers, there was hitherto no catalyst to bring the two together. Now, the Government of India has formulated two schemes to encourage the production of literature for the neo-literates, that is to say literature for the masses.

Under the first of these, the Ministry of Education announced that it would give prizes for outstanding books for neo-literates in all the regional languages of the country. The books might be on any subject of interest to adults, but the treatment of the subject should be informative, illuminating and elevating. A book for neo-literates was defined

as one written in a simple style and printed in a readable type (for the most part 16 point), and not exceeding about 48 pages in length. Thirty-five prizes of Rs.500 each were offered for 1954. Out of the 35 prize-winning books, the authors of the top five books were awarded additional prizes of Rs.500 each. One thousand copies of each of the prize-winning books were purchased for use in the community projects in the particular language area. The top five books will be translated into every one of the other regional languages and 1,000 copies purchased in each language for similar use in the community projects. In addition to the prize-winning books, certain other books were 'approved' and 1,000 copies of each such 'approved book' were likewise purchased.

The announcement came as a breath-of fresh air to writers and publishers. The Ministry was flooded with published works and manuscripts, varying widely in suitability and quality. It was hard work for the small staff of the scheme and the army of reviewers in all languages who had to meet a deadline so that prizes might be announced on 2 October, the anniversary of Mahatma Gandhi's birth. But looking back on it, all of us see that the task was worth all that and more, and that there should be more such efforts made, which can reverse Gresham's law in the domain of literature. The scheme was therefore announced afresh for 1955 and is likely to become an annual event.

The other project is intended to interest the State Governments in producing or sponsoring literature for neo-literates. The Central Ministry of Education has offered to share with the State Governments on an equal basis their cost on approved schemes of this type. If, for instance, the State Governments give away the books free to libraries, etc., the Government of India will pay half the cost of production of such books, and if the State Governments sell them at half the cost price, the Government of India will pay them one quarter of the cost price.



Three books recently sponsored by the Delhi Public Library (Photo: Unesco).

It is intended to keep this scheme as flexible as possible. Thus a State Government may produce a manuscript by utilizing the services of its own employees or may induce authors to write for it by offering them prizes. However that may be, when a State Government sends in its proposals under this scheme, every effort is made to see that the book is produced better than a publisher with no inducement in sight except a problematical group of readers could manage. Many State Governments are now taking advantage of the offer and, although it has not been a sensational success like the first scheme described above, it might have a fairly deep and long-range effect if it induces State Governments to set up permanent bodies for promoting literature in their regional languages—literature for adults as well as literature for children.

Our programme for the 'Production of Literature for Adults' has thus been expanding and growing almost constantly. It started from a small project to bring out model booklets for neo-literates in Hindi and in the beginning they were anything but model; it has now developed into an effort to supply literature for the masses. The effort is supported by ancillary institutions for research in vocabulary, training of authors and distribution of literature in towns and villages and hamlets. There remains, of course, a long, long way to go. The vision of 'literature for the masses' is there, but we realize that the present ventures are not bold enough to do justice to the vision. Our plans for the production of literature must find fulfilment in an organization which will take up the task of publishing and purveying books for the 360 millions of India. Even that is now on the horizon in the shape of a National Book Trust of India.

## THE ORGANIZATION OF FOLLOW-UP LITERATURE FOR MASS LITERACY CAMPAIGNS

PETER DU SAUTOY

### PRODUCING NEW READING MATERIAL

The main problem which the organizers of literacy campaigns face in underdeveloped countries is the lack of an effective distribution system for follow-up literature. The distribution of the literature actually required to make a person literate is comparatively straightforward, since this can be channelled through the teaching organization and the literature can be sold in standard kits, as in the Gold Coast, where a primer, two graded readers, a pencil, a learner's badge and an exercise book, all in one envelope, are all sold at a standard price by the field staff. But the teaching organization is not usually equipped to undertake sales of the varied literature required as a follow-up, nor would it be economical to employ trained teaching staff on something which is, in essence, a business enterprise. Some other means has to be found to get literature to the new literate who, if pains are not taken, is likely to lapse into secondary illiteracy. The new literate has not developed a reading habit and his budget would not normally take the purchase of books into account. He may have wanted to become literate for many reasons, but, once having achieved literate status, he may not see the necessity for continued reading to maintain and expand the new knowledge he has so proudly acquired. Therefore, apart from the process of ensuring that literature is available, care has to be taken that the literature is suitable and the new literate readers are attracted to read it.

In many underdeveloped countries literacy teaching is undertaken in a local spoken

language in which there is not already an existing corpus of literature. The literacy worker is therefore faced with the additional problem of creating a new literature in the local language geared to the life and thought of the public. This is important. It is unwise merely to translate from another language. The result may be so alien as to repel the would-be reader. Special books have to be written, and written attractively, taking into account the limited vocabulary of written words which the new literate possesses. Where a person has been made literate in an international language such as French, Spanish or English, this problem is not faced in so acute a form, but where, as in West Africa, teaching is given initially in local languages, the first step is to produce new and special literature in those languages for the new literate. The newspaper, dealing with local people and events in the local language, is probably the most effective means of ensuring a supply of reading material. Such a newspaper, by accepting advertisements, can be published cheaply and sold well within the means of the public. It should refer constantly to local events and local people, for who does not like to read about himself and his friends? Much more than a series of books, the newspaper can capture sustained interest and instil the beginnings of the reading habit.

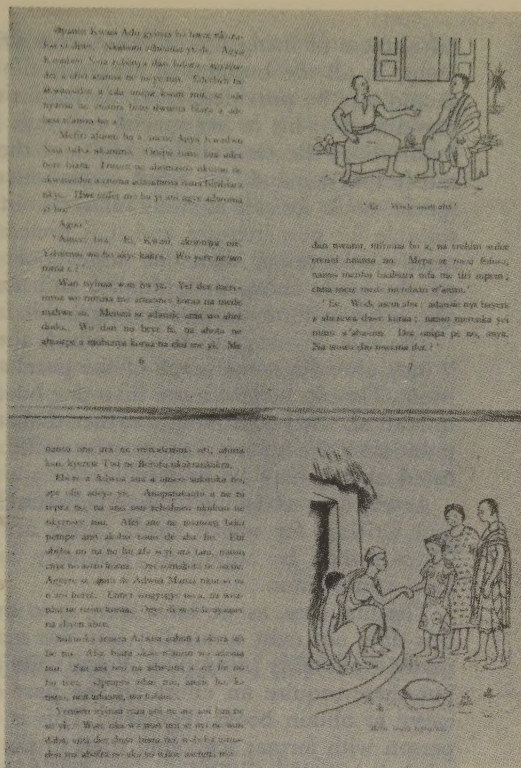
Government announcements of public interest should also be made in the vernaculars. This proves to the new literate one of the advantages of his new skill, and provides another means of assisting him to continue the reading habit without directly affecting his pocket. Moreover, since the arm of the government stretches wide throughout the territory, the problem of distribution of government statements is more easily solved by distribution free of charge through such government agencies as post offices, police stations, etc.

Recently, in the Gold Coast, some commercial firms have interested themselves in producing attractive advertising material of an educational nature in the local languages for free distribution—another aid to the reading habit. This, however, is undertaken only by large firms who are interested in 'prestige' advertising and whose product is not the main theme, e.g. a firm manufacturing disinfectant, whose literature can deal with hygiene in the home and thus have an educational attraction quite apart from the advertising content.

In government-sponsored extension campaigns it is also important that free hand-outs should be widely used as one means of propaganda. Extension workers penetrate far into the rural areas; they should leave behind them literature of a sort which can be read by the new literate created by mass literacy campaigns as well as by those with formal schooling.

But what about books as a follow-up? It is necessary to have an organization to produce these, preferably for sale at cheap price. They may be produced by private agencies, by religious missionary organizations, by the department of government responsible for mass literacy work or by a special organization, such as the Gold Coast Vernacular Literature Board, an independent, though government-sponsored, organization set up by statute. Any organization which produces such literature, however, must be in close touch with the field literacy worker and with the public and must ensure that the books are written for the market. To keep the price of such books within the reach of the ordinary person's purse, they must be produced in quantity. It is therefore necessary that they should appeal to a wide market; it is often preferable to produce a number of short books rather than a few lengthy ones.

Libraries are not enough; apart from the difficulty of organizing library services in remote areas, where a whole new literature has to be built up in a language, new titles are continually necessary. These can only be economically produced if sales are wide, and if books may be obtained from libraries this will have a restricting effect on sales. Moreover, people tend to use and cherish more something which they have bought and own. For this reason it is better first to concentrate on selling literature, with the founding of libraries as a secondary objective when the reading habit of the new literate is more firmly established.



## THE SALE OF READING MATERIAL

But how is one to sell books in a country where communications and sales facilities are limited and the public has not acquired the habit of purchasing books?

Since the profit on vernacular literature must be limited, in order to stimulate demand, the cost of those sales outlets which are established for it must not be too great. Mobile sales vans, in countries where roads are rough and maintenance costs high, are not at present an economical proposition. However, they have their uses. The mobile book van may be a potent factor in stimulating demand although uneconomical as a main sales outlet. In the Gold Coast specially designed vans, with shelves, cupboards and display counters, are used and the vans' itineraries are carefully planned to coincide with market days and public ceremonies at which crowds are likely to gather. The mass literacy field staff also gives advance publicity to the vans' programme. Immediately on arrival the van crew draw attention to themselves by playing music over loudspeakers and they take every advantage of the holiday atmosphere. In short, books are sold like patent medicines, the sales staff using the techniques of fairground hucksters by providing novel entertainment as an incentive to the public to buy. In such a case the price of the literature must not be too high. A person in festive mood may be willing to spend a few pence freely; he will cavil at a few shillings. The book van must be regarded, therefore as a stimulant towards public demand; it is too expensive for providing a steady supply.

It goes without saying that field literacy workers, although not engaged in direct follow-up sales themselves, must carry on continuous propaganda about the desirability of the reading habit. Literacy should be made synonymous with progress; the

advantages of being able to read and write in trading, in dealings with the government, in all the business of everyday life must be constantly pointed out. Literature should also be provided, not only within the reach of the pocket of the customer, but also aimed at his or her special interests. For example, women are usually anxious to learn about the care of the child and the home. In addition to organizing classes to satisfy this demand, the adult education worker should arrange for the production of special books for sale as study material out of class. These should be in simple language suitable for new literates and it is preferable to issue them in the form of a series of small books rather than one large book. A series is easier to sell because the books can be made cheap individually, and the purchase of several books on one subject also helps to form the purchasing habit.

The sale of complete kits, to which the new literates may already be accustomed, if they are within the reach of the purchaser's pocket, has one advantage over single books. Having bought more than one book at a time there is a psychological stimulant to read all the books bought rather than to waste one's money. This, however, is only practical if the kit is priced to sell readily. Otherwise the series of small books, as indicated above, may be preferable.

As well as establishing the link between the class and the book, competitions in reading and writing, for which small prizes are offered, are another stimulus to demand. These should be organized regionally rather than nationally, in order to stimulate local competition.

The first step, as we have seen, is to *create* a demand for follow-up literature, since this does not exist naturally, but this may rebound if it is not closely linked to the ready availability of supplies. Postal sales are effective where there is a steady market, but these require an effort on the part of the purchaser and presuppose that he is eager to obtain books regularly. This is not often the case and applies more to the person with formal schooling than to the new literate. Postal sales are more effective when it is a question of newspapers, which are issued regularly, rather than of books. People will give a standing order for a newspaper which they will not give for books. Possibly the best means of ensuring a regular supply of literature is by using agents, both those who travel and who are resident in one place.

In countries such as the Gold Coast, where the literacy workers are government officers, it is difficult for them to sell follow-up literature themselves. They are too busy with their other work and it is also uneconomical to use them so long as ordinary commercial channels are possible.

In many underdeveloped countries, however, the travelling trader is a familiar figure and the types of books needed for new literates are light and easy to carry in small quantities. The literacy organizer should, therefore, endeavour to interest such traders in carrying books as well as their other stocks. But they must be given a satisfactory commission and the sale must be dealt with on a business basis. Traders must be approached as traders; one cannot expect them to be philanthropists. The appeal must be to their business sense and it is necessary to show that a demand exists. In addition to the travelling trader, the small village storekeeper should be persuaded to carry a stock of books in addition to his candles and cutlasses. All this needs organization. The traders must be listed, they must be visited to ascertain which lines are selling well and to keep them informed of new lines. It has been found desirable in the Gold Coast to supply stocks on a sale-or-return basis, since it is difficult to persuade traders to buy stocks unconditionally until the market is more firmly established. Supplies may be sent by post, by the special book-van or by ordinary transport. In the latter case, if special vehicles are used, the service may be made more economical if passengers or other loads are carried on the return journey when the vehicles would otherwise be empty.

But caution is needed in using the small trader. He is probably unused to selling books and does not know how best to display or to sell them. The field staff of the literacy

organization should keep in touch with him to advise him on sales technique and also to give free advertisement to his stock when advocating the purchase of books. Traders are usually unwilling to lock up any of their limited capital in books until there is likely to be a steady demand and they must therefore be convinced that this is likely to happen. To demand a deposit (not necessarily of the whole amount) is attractive and is sound business. It should be done if possible, but if this, as has happened in the Gold Coast, leads to loss of circulation it is better to face the possibility of bad debts in the interests of wider distribution.

The first step in dealing with follow-up literature is to stimulate the demand for it; after that permanent agencies must be organized in the villages to sell it on a business basis. Once books are readily available and are given suitable advertisement, the reading habit is likely to grow on its own.

The problem is not an easy one and no perfect solution has yet been found, but by continuous pressure on the new literates, and by careful organization of production and distribution, an answer is likely to be found. In fact, the reading public is growing in underdeveloped territories; it is the duty of those engaged in mass literacy work to foster and develop it by every practicable means. Production is the least of the difficulties; it is the stimulation of sales which must be given the highest priority.

## THE FUNCTIONS AND ORGANIZATION OF A LITERATURE BUREAU

Some general conclusions from experience in Africa and the South Pacific

BRUCE ROBERTS

*Part I outlined the role of a literature bureau in literacy campaigns. The author examines below some of the specific aspects of this work.*

The function of a literature bureau is to encourage, assist and guide the production and distribution of all kinds of reading material appropriate to the needs of the area in which it operates. A previous article<sup>1</sup> described some of the characteristic conditions of areas where the services of a literature bureau could be most valuable.

The new approach latterly developed by literature bureaux is largely the result of a better appreciation of the fact that, from the first perception of the need for a particular piece of reading material to the time when the finished publication reaches its readers, the activities of a great number of people are involved and many different courses may be followed.

For this reason, if a literature bureau tries to undertake everything that needs to be done, it will require a very large and expensive establishment—with all the difficulties and problems this involves. But what is far worse, the very magnitude and range of its operations will block and wither the innumerable and indispensable contributions that come from the many significant but untapped local sources that may exist—the gifted author, the small but efficient press, the sympathetic publisher, the interested village storekeeper-cum-bookseller, the understanding official, the talented teacher and the local artist, not forgetting the person for whom all these activities are designed—

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1. See Part I of this study in the October 1955 issue.

the intelligent reader, however humble. These are the sources of a true locally-founded literature, and the function of the bureau is to locate and develop them, and to clear their course. They cannot all be taken on the staff; but to try and dispense with them, or to duplicate their contributions by establishing a group of officials contriving literature to order, is to invite failure.

There is, however, an equal danger in setting our sights too low. Every administration is only too well aware of certain obvious needs for specific pieces of instructional material. Such important matters must not be overlooked; but if, through administrative or financial pressures, a literature bureau is required to concentrate solely on filling these needs it will cease to be a literature bureau. The more essential problem of putting literature provision for the area on to a permanent basis, able to keep up with and match the constantly changing needs of a developing population, will cease to be anybody's particular responsibility, and will be lost sight of. Yet it is just these problems which *must* be solved if the supply of literature is not to remain chronically inadequate to the needs of the situation in quantity, variety, and accessibility.

Thus the activities of a bureau must be wide-ranging, but by co-operating with the agencies it may keep its own staff small, though expert. It should try to inspire and encourage, give informed advice and technical and financial assistance to all who have something worth-while to contribute, rather than direct, write, and produce everything itself; its methods must be a sort of half-way house between those of government and private enterprise.

It is impossible to describe here in comprehensive detail how these ends and compromises are achieved in every aspect of the literature provision problem, especially since the precise structure of the bureau, and the main features of its work, must vary from territory to territory according to the conditions and resources existing there. This article tries rather to give a picture of the field to be covered in securing satisfactory literature provision; an idea of the part to be played by a literature bureau, both on its own account and in relation to other agencies working in the same field; and an indication of the qualifications that must be sought in staffing the bureau. The description is necessarily brief and generalized, but it is derived from the actual workings of certain literature bureaux which have been established for some years, and it is hoped that it will enable the reader to visualize the functions and organization of a bureau suited to the needs of any given region.

The matters and materials to be dealt with by a literature bureau (not in any particular order of importance) are as follows: (a) examination and dissemination of information about existing materials produced for other areas, which would nevertheless be of value as they stand in the bureau's own area; (b) the translation and/or adaptation of materials produced elsewhere, where this would provide something of value; (c) the creation of new material. The materials can be broadly divided into two categories: (i) material of a technical, informative or instructional nature required in connexion with the work of various government departments and other developmental activities; (ii) material of a less specialized and more recreational nature required to meet the general reading needs of the literate population, especially the growing number of post-school adults.

The development of reading material may for convenience be divided into three stages—editorial, production, and distribution—and the literature bureau will be involved at each.

#### EDITORIAL MATTERS

This covers all stages up to the final preparation of a satisfactory manuscript, including the securing of any necessary illustrations. When considered against the background of the establishment of literature in general, rather than in connexion with an individual manuscript, it is more complex than is sometimes realized. If we are to keep

up with changing and developing requirements in an orderly way, it will be necessary for the bureau to make it its business (and to include in its staffing the necessary qualifications for doing so) to foresee as far as is practicable what will be needed some two to five years ahead, and to assist and encourage all those concerned with literature provision to think in this way—a situation far too rarely found.

Confusion often exists in people's minds between the purpose of the written word and that of the spoken word or personal contact and practical demonstration. All have an important part to play in the development of a country, but their roles are complementary rather than competitive; if adequate manuscripts are to be forthcoming from those whose work suggests they are the right people to prepare them, the bureau will often need to spend some efforts on helping people to clarify these things in their own minds.

A developing system of formal school education for children creates the need for continued supplies of reading material after they have left school; this need has often been the most neglected of all, largely because it is a field not easily 'departmentalized' in government activities; it will be one of the bureau's most constant preoccupations, indeed one in which the bureau may be expected to exercise its own initiative to the full, to seek out manuscripts, to encourage their production by others, and also to produce them on its own account. The establishment of regional literature committees and the organizing of competitions for manuscripts will fall naturally into the bureau's purview here.

In the course of the 'editorial' aspect of its work, the bureau will have to locate technical and general authors, both official and non-official, and in doing so it must distinguish between those who are competent to set down the facts or information but who require assistance in setting a manuscript out in a way suited to the needs of the readers for whom it is intended (and with due regard to the economic realities of book production) and those who are gifted in this way but who must be supplied with the necessary basic facts, information, or other material which it is desired to incorporate in the reading material; appropriate assistance must be provided to both classes of authors.

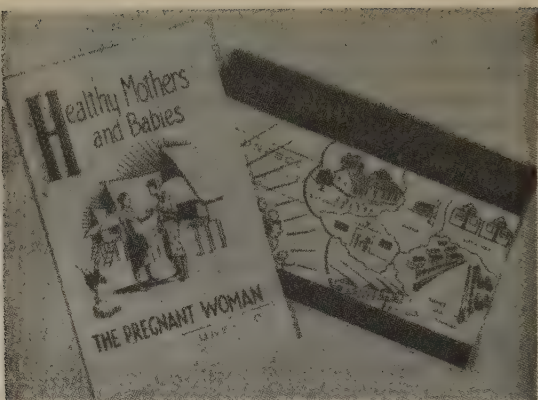
Similar services must be provided in locating and then guiding and assisting local talent for the preparation of illustrations, and of translations and adaptations of existing material.

In all these cases it is usually better for the bureau to locate people who are willing and able to do work of this kind, and to utilize their services from time to time as needs require on a fee basis, rather than to maintain large permanent staffs for the purpose.

Where material in preparation concerns the work of more than one government department or field of activity, a good deal of technical and administrative liaison is required, and it is the function of the bureau to provide this.

One of the commonest difficulties is an insufficient clarity in the minds of the authors or sponsors about *exactly* for what audience the material is being prepared. Although nearly all material must have to some extent a general appeal, it is nevertheless important to give more thought than is commonly the case to the reader. A literature bureau, as a result of the experience it acquires, is the most competent body to help people clear their minds on the question; such matters as the age-range, sex, literacy level, domicile (rural or urban, etc.) and social status or condition of potential readers must be given careful consideration before we begin to write. The bureau should be in a position also to give guidance and assistance about grading of material and preparation of layouts suited to the various groups of readers.

Wasted effort and frustration often results from several people working along the same lines simultaneously in ignorance of each other's efforts; a literature bureau can perform an invaluable service by keeping a simple register of 'work-in-progress' in the area so as to avoid duplication of effort. The editorial stage passes gradually into the production stage, which follows the completion of a satisfactory manuscript.



*Instructional readers produced for the Pacific and West African areas. (Photo: Unesco).*

#### PRODUCTION MATTERS

At some time during the editorial stage, the bureau will have begun to discuss with those concerned various matters connected with the production of the manuscript, and while doing so it will need to bear in mind questions of subsequent distribution. These three elements in literature provision, editorial, production, and distribution are inseparable, and failure to consider each in relation to the others, and to establish mutually consistent procedures between them for each manuscript, is often one of the causes of failure to achieve satisfactory results. We have already mentioned that during the editorial stage it is necessary to consider very carefully the circumstances of the reader we are aiming at; it is equally important early on in the production stage to consider how the book is to be distributed. Is it to be issued free, or is it to be sold below cost, or is it to be sold at a genuine economic price? Obviously policy will vary as regards these matters, according to the nature and purpose of the particular manuscript, but the decision will have a bearing on the layout, size, and quality of the production given to the manuscript. Sometimes it may be decided that some copies will be issued free, while others will be sold; if so, the proportions decided on will radically affect our methods of production and distribution.

Consideration will next have to be given to the size of the edition to be produced initially; this will be affected by the decisions already arrived at regarding methods of distribution, and the bureau will need to think out what sort of edition will be required over approximately the next three years; to take a much longer or shorter period usually leads to many difficulties. In considering this question it will be necessary to think about such things as immediate 'stocking up' demand (e.g. for a new school textbook), future demand for replacement or for growing needs, and wear and tear (books for juveniles and the humbler class of reader being less likely to last than more substantial productions). All these questions will affect decisions about the size of the initial edition.

Matters which will affect both this question and the particular type of production and method of printing will arise from such considerations as whether the material is likely to become fairly quickly obsolete, or whether it is likely to have long-term value, and also whether any translations are likely to be required. Many of these questions are rather technical and require previous experience in this kind of matter; it is too much to expect that busy agriculturalists, medical men, educationists, etc., will have time or opportunity to master the precise details and the literature bureau has a specialized and indispensable part to play in attending to them.

When the type of production and size of edition have been decided, the bureau

can give consideration to the most suitable method of printing and production. It may be desirable to mimeograph the material, or it may be that reproduction by office offset machine or normal printing by letterpress or offset process is indicated, in harmony with other decisions already taken; but after deciding this matter it will be the duty of the bureau to decide who shall undertake the work, and to place the manuscript and to see it through the press.

It is usually uneconomical for the bureau to undertake any but the simplest mimeographing on its own account, or to possess its own press, and it will instead place the material with some specialist printer outside. This may be the government printer if one exists; or it may be some small or large private or commercial press within the area; or the material may be passed, not to a commercial printer, but to a publisher, who makes his own arrangements for printing. The question as to which of these it is best to use, and the economics of this problem, are complicated, and would require considerable space to describe in detail. They are nevertheless of fundamental importance to the establishment of a well-founded local literature, and here again it is a specialized function of a literature bureau to make the decisions, for it is unrealistic to expect individual technical or administrative departments of government to have the necessary time or overall knowledge and experience to assess the matter. The bureau should acquire a comprehensive knowledge of the printing and publishing facilities within the area, noting what sort of work each is best equipped to do, so that it can place its manuscripts to the best advantage and encourage local development; and it must also know the best sources of help from outside the area in cases where local resources are inadequate.

#### DISTRIBUTION MATTERS

When the provision of stocks of reading material has been secured, our task is still not complete until this reading material is *readily accessible* to the people. Stocks in a warehouse, or in neat parcels on the shelves of a government office, cannot be said to be accessible, nor are materials which, though issued free, are issued only to certain selected sections of the people. For example, a good reading book issued free to school pupils cannot be said to be accessible unless other sections of the population can obtain copies somehow if they want to; similarly, a good book on something like animal husbandry, or village carpentry, cannot be said to be accessible unless anyone who wants a copy can obtain it, even though it be issued free to some sections of the community. Again, reading material of a general, technical, or recreational nature cannot be said to be accessible if it is obtainable by the individual only from some far distant place at the cost of much labour and delay, and if there is consequently little or no opportunity to examine and compare available material and make a choice.

These things will not come quickly, but the *accessibility* of literature may be said to be the key problem in the development and maintenance of literacy, and it is perhaps the most difficult problem we have to solve. It is unhealthy and self-defeating in the long run to depend entirely on public finance for the solution of this problem, and means must be developed whereby the public can secure to itself the opportunity of having literature, with an element of choice, through obtaining a proportion of it by purchase. Somehow we have to develop a network of primary and secondary distribution points (book depots, retail points, libraries, etc.) which are as far as possible self-supporting. Again, in all our administrative and financial operations from the beginning of the editorial stage to final selling, we must try to maintain a series of practical balances between free issue and selling, between materials at subsidized prices and materials at full economic prices, and between government enterprise and private enterprise. To do this is a highly complicated task, calling for a specialized knowledge of the business and economics of book costing and distribution and, in the circumstances obtaining in the special areas we are dealing with, the development of sound but

original procedures—original, that is, if viewed against a background of either traditional commercial procedures or traditional government ones. There is not space here to describe the various methods which have been used, but my object is to emphasize that success or failure in efforts to place literature provision on a sound and lasting basis depends on keeping this question of the accessibility of reading material constantly in the forefront of our thinking, and shaping all our efforts from start to finish to secure it. It is in this field that a literature bureau, working through whatever local means are to hand, and creating new ones where necessary, performs tasks which do not traditionally or easily fall within the orbit of older government departments, and the staffing of the bureau, and the combination of qualities sought therein, and the functions and administrative discretion allowed to it, must match the problem.

## THE VILLAGE DEVELOPMENT PROGRAMME OF THE FRIENDS' RURAL CENTRE: RASULIA, INDIA

DONALD G. GROOM

To undertake a programme of work which has as its objective a fuller life for the village people in a country which is still very largely made up of villages, is fascinating and completely absorbing. But after 15 years of experience the writer still finds the problem of village development baffling. The reason for this is probably that we all have certain ideas of what villagers should be doing—reading newspapers, growing better seed, using pure water, giving voluntary labour for the common good, and so on; yet we rarely stop to think that these things will only come when a change has taken place in the minds of the men and women who make up the village. We are baffled because we do not get results from what is so obviously a reasonable and valuable demonstration and because the approach to the mind of the villager is so difficult. The work is fascinating because it gives an opportunity to gain some understanding of a people whose culture goes back centuries; absorbing because there is a naturalness of life and a friendly timelessness which grips one the longer one stays.

The Friends' Rural Centre at Rasulia has tried to do two things: (a) to build a fellowship which goes beyond national and religious barriers, of those who want to work in this field of rural development; and (b) to provide points of contact with people through trying to meet their basic needs.

Success has been mixed with failure in all spheres of the work. In assessing the success and failure, the following facts concerning the situation in which we are working should be known.

The Friends' Rural Centre is situated in an area settled during the last two centuries by people who came from other parts of central and northern India. Originally this was an aboriginal stronghold, but the aborigines were driven into the depths of the jungle and their lands cleared and cultivated by outsiders. Many of the villages were owned until recently by the descendants of Indians who received large gifts of land during the Mutiny. The outcome of this is that the land has been consistently exploited and little has been done to improve it. The village groups have no live culture and do not express themselves spontaneously through cultural activities. Much was borrowed from the local aboriginal people. It is also noticeable that the attitude of the caste people to outcasts is very rigid, no doubt on account of the need of social security. The people are not an active adventurous people.

The period during which we have been carrying on the work from Rasulia has been one of national unrest. There was the long period of struggle for independence especially from 1940 to 1947. Since then there has been a long settling down period during which there was much dissatisfaction amongst the poor and much self-seeking on the part of the others. It has been only during the past three years or so that attention has been again concentrated on the village situation. But the glow of national independence, the sense of pride in one's nation, has not so far reached these villages.

One important outcome of this unsettlement is the unavailability of dedicated workers. During the struggle for independence we could count on a few dedicated, self-sacrificing young people to serve the interests of the village people. Since that period the best of these have sought security in government jobs, or service in the narrow confines of an ashram. Others have entered politics, and the post-independence atmosphere in the political world has been uncertain. Personal self-interest has often been the dominant motive. Up to recently the whole post-independence period has been one of disillusionment for the village, and the great need was for new vigour and a new vision.

Previous European work in the area has left a legacy of suspicion which it is difficult to penetrate. This may have been one reason why Indians have been shy to take up the work of village development. This also may be a reason why the public authorities have been very hesitant to co-operate. The attitude of the Indian, after 200 years of Western domination, of remaining at a distance from the Westerner and almost never expressing himself frankly has had its effect on the work and the workers. The centre has consciously borne this burden of the evils of the past, but there is still something almost unnatural in the lack of inquiry amongst the people as to what we are doing and why. Yet we do have to realize what a devastating effect foreign rule has on a people, and it shows itself in the terrible narrowness of the life of the average person and the tremendous fear in which he lives.

#### WORK OF THE CENTRE

With this background in mind let us consider again what the Rural Centre has set out to achieve. In the sphere of international and inter-religious fellowship it has won considerable success. It has led to the opening of the minds of people to the thought and faith of others, and has at all points acted as a challenge to people with whom we are in contact. The fact that we can eat together, work together and pray together has often been commented on in amazement. But how solid this achievement is, it is difficult to say. The atmosphere of Rasulia breeds the needed confidence, but when a worker is alone in a village the confidence is weakened because the atmosphere is sometimes hostile. We are finding that the challenge of the Rasulia work to the village society and its fear, its narrowness of outlook, its caste rigidity, is nevertheless coming to the fore. There is an undercurrent of unsettlement which may at any moment openly challenge the old order which is struggling for its life both in the domain of society and in the question of land holding.

It is in this latter domain that the contribution of our young American agricultural assistants has been made. They came to Rasulia for a period of two years, full of energy, enthusiasm and with a natural approach. Their contribution has been made mainly through manual labour alongside village folk, but what the villager watches is the way they eat, and cook, and work. These are all points of challenge to the villagers' own society and way of life. They set up a process of thought and questioning which will ultimately enliven dead habit. Discussion has often centred on the work of these American youths, they watch the energy which the Americans put into their work, and then explain it by saying that it is possible because they eat so well. The mere demonstration of manual labour does not in itself stimulate action in the village, but there is a long-term influence arising out of a new dignity which becomes attached to manual labour previously felt to be degrading.

The second main attempt of the Friends' Rural Centre has been to provide points of contact with people through trying to meet their basic needs. The emphasis has not been on the experience, the efficiency with which the work programme has been carried out, because it has been found that such an emphasis invariably places the work far above the heads of the villagers. We have adopted the opinion that the villagers need not so much the expert know-how, but a new inspiration, a new sense of being of some worth. Rarely has the villager felt that he shares in planning for the improvement of his conditions, rarely is he consulted. The cult of the expert has so eaten into the life of the people, that even the villager has lost confidence that he knows what he ought to do. Or often he will listen quietly to the expert when, inwardly, he is saying 'This won't work here', 'That is not possible for me', and so on. Thus he does not gain that much-needed enthusiasm.

In recent years we have tried to bring together the village people to discuss their problems, and have usually invited a few government officers and experts. There has been general appreciation of this. It was through such meetings that we reached the conclusion that the best thing the government could do was to remove the barriers to development as far as they are able and delegate more responsibility locally. We will then find villagers making headway in the way they see best. A farmers' society has now been formed in the area which calls regular meetings of the farmers in order to organize amongst themselves a systematic study of their problems. This was a good outcome of our gatherings and proves that there are a few people ready to take initiative.

The earliest attempt of the Friends' Rural Centre to meet the needs of the area was through education. Chiefly inspired by the views of Mahatma Gandhi, the centre started a basic school with spinning as the basic craft. The first attempts were to carry on such schools in the villages, but we found that the influence of the village on the students was stronger than the influence of the teachers, so we decided to concentrate our efforts at the centre and make the school as far as possible a boarding school. After four years' experience of running the school with a boarding section and providing training in several other crafts, such as weaving, carpentry, and gardening, we have found that the boys who go back to their villages stand out markedly from the rest. Uncertainty about staff has been one of our main problems, and the attitude of the parents has not always been helpful. We have tried to explain that our purpose is to prepare boys for the villages, but many parents feel that the education should prepare boys for the city.

Another important attempt to meet the needs of the village people was the founding in 1944 of the Rural Development Co-operative Society with headquarters at Rasulia. It was started during local crop failures and when most of the local grain was being demanded for city and military purposes. The society distributed cheap grains and most of the things which had to be imported from outside. It has never been able to market village produce, and in a free market it is difficult to compete with the shop-keeper community. Of recent years the society has supplied the needs of the Community Project Scheme—such as cement, tin sheets, barbed wire. The society has undoubtedly put Rasulia in touch with all the villages within several miles radius, has been a valuable conductor and a source of respect. As a co-operative the society falls far short of the ideal. Its existence has mainly depended on about a dozen of its members, a few of whom are members of the centre's staff. By opening in one of the villages a branch with a special worker attached, we have begun to carry out what is most needed, the educational programme of the movement. The basic problem is that in India, the co-operative movement is not a movement at all, it is a department of the government.

The centre owns about forty acres of land. In the early days this land was rented out each year to cultivators. By this process the land was neglected—neither the rentee nor the rentor being interested in its maintenance. Serious erosion set in and, therefore,

during the past few years the centre began to cultivate it, using it to demonstrate methods of soil conservation, contour ploughing, cover cropping, and damming with spillways. One farmers' gathering was held at Rasulia especially to study and discuss soil conservation, and a government expert was called in. Rotation of crops, use of improved seed to prevent rust infection, use of compost and night soil manure have all been demonstrated successfully at the level most farmers understand.

In 1952 the centre started a dairy. This arose out of the consciousness of the need (a) for farmers to carry on multi-purpose farming if they are to be solvent and (b) for the improvement of the livestock of the district. We have brought into the district a dozen good quality animals from the Punjab, a Harijana bull is available for breeding purposes; we have formed a group of village milk producers who sell their milk along with our own, co-operatively; we have experimented with silage and the production of a second crop on our land for fodder purposes and have also trained a number of people in milk testing. We are now co-ordinating the dairy and the farm work so that each can benefit from the other. It is too soon to say whether the purpose of the dairy will be fulfilled. Only continued Western assistance will ensure the standard of quality of the milk and encourage a scientific approach to breeding.

#### VILLAGE CENTRES

The main new work during the past few years has been the opening of village centres. The purpose here was twofold: (a) to provide satisfying opportunities of service in the rural area for educated Indians; and (b) to provide a place of deeper contact with the village people where their lives and problems can be studied, and experimental action can be taken to meet these problems.

The village centre at Nitaya has about four acres of land, a primary school, a health centre, a community hall and residences of village style for three families. It has a well fitted with a hand-pump and a Persian wheel. The centre is staffed with trained agricultural workers and a trained midwife. The latter's salary is provided by the Kasturba Gandhi Memorial Fund, and the secretary's maintenance is provided by the Gandhi National Memorial Fund. The school staff is paid by the Indian Community Development Project. In addition to the staff there are two village boys in training as apprentices.

The centre is well equipped to be the heart of new life for the surrounding villages, and in fact it is. The demonstration gardening is quickly copied by the village people. There are more vegetables, fruit and flowers grown in the villages than ever before—in fact the centre acts as a nursery and the villagers take away plants in great numbers. A few of its plots are, in fact, worked entirely by local village youths. The sight of flowers and greenery at the centre is an inspiration to the youth camps and camps of school-boys held there and they go away ready to do something in their own villages. Two farmers in nearby villages also have decided to build similar centres in their villages.

The Nitaya centre is now owned by a village service society and an attempt is made, with some success, to make the villagers feel that it is their centre. The programmes of the village and the centre are, in fact, co-ordinated.

The value of this approach to rural development is mainly that it provides a means by which educated young people may serve happily in a rural area. So often village service provides no intellectual stimulus and rarely can an educated person find satisfying fellowship. Here, the worker is not considered as a paid servant, but as an agriculturalist, and the villagers more readily accept the example he sets in working on his own land.

At Palanpur village the centre is somewhat different. There is half an acre of land, a well which is fitted with a hand-pump, a community centre with radio, literacy charts, a health centre, a co-operative store, a nursery school, a grain bank and residences for three families and a visitor. This model village centre cost, in all, about

Rs. 4,500. The buildings were made entirely of local material and are mainly of unbaked brick and the programme is related to the life of the community. The weakness is that the village is not ready for community activity; there is rigid caste feeling and there are two conflicting parties. Common group activity is thus almost impossible. At first influence of the centre removed these conflicts, but gradually they have come back because there is still a struggle for influence in the village between the old village leaders and the new ones. In this situation the centre remains aloof from the conflicts and gets on with its work.

In this village the grain bank for supplying seed to the farmers is now the most effective piece of work and has possibilities for the future. To ensure its future self-support the centre may have to acquire some land for cultivation in the village area. This will mean some absorption of the energies of the staff, but it is work in which there is most likely to be voluntary co-operation on the part of the village.

Our immediate plans include the opening of another village centre which will have as its main concern the development of cottage industries. We have already chosen a village where most of the cottage industries still exist, although in a dormant state. This is a field of work which is becoming more and more important in India, as is being recognized in the formulation of the second Five-Year Plan. In other villages around our centre, community centres, where programmes of literacy, recreation, nursery schools, health work and other activities are carried on, have been established with our help and encouragement.

We have great hopes for the future as regards the work amongst the women, for women can bring about changes in the village more rapidly than men. We now have a trained woman social worker who will co-ordinate the eight women workers who are responsible for the Kasturba Health Centres and Nursery Schools.

## THE EDUCATION OF YOUNG AND ADULT WORKERS

MARIELLA TABELLINI

### THE EDUCATIONAL PROBLEMS OF YOUNG WORKERS

The education of youth has its own problems, principles and achievements. These are governed by certain trends, differing in nature but all connected with a special 'method of youth education' which, although not yet accurately defined (any more than the actual term 'youth') is continually claiming more attention.

Numerous experiments carried out in this field provide matter for reflection and discussion. The first problems arise in connexion with determining the sphere of action; there is no point where one can say a youth has become an adult, if only because full physical development is not always accompanied by corresponding mental maturity. In practice we usually adopt a legal principle, according to which certain entitlements and the exercise of certain rights are conceded to an individual only when he has attained an age laid down by law, varying, according to country, between 18 and 21 (and in some cases 25) years. Another tendency, reflecting practical and social considerations, is to regard as a 'youth' one who is still a student or still stands upon the threshold of a profession, and as an 'adult' one who is already engaged in a trade or profession or has at least begun to shoulder his own responsibilities in life. In certain popular classes there is even a tendency to consider as 'adults' only those who have founded

a family, regardless of whether or not they are engaged in any professional activity.

All these conceptions have one feature in common: whereas in the case of 'youth' account is taken of the educational, physical, spiritual and health requirements proper to the age of those concerned, in the case of the 'adult' the test is rather that of professional qualifications and family, civic, political and social status. It is what the adult is (though 'adult educators' might have something to say on this point), rather than what he might become, that interests society.

It is usually agreed that a person recognized as 'adult'—from the objective as well as from the legal, professional and social standpoints—has requirements different from those of an individual who has not yet attained physical and mental maturity. The problem, however, is particularly difficult in the case of the so-called 'young adults', who include people who have left school at the age of 14 or 15 to join the ranks of the workers.

Such young workers are educationally handicapped compared to other young people who stay on at school; their civic and social training is limited, and their physical development is not yet complete. They engage in tiring or unhealthy activities, usually work the same hours as their adult co-workers, and are plunged into a life which compels them to restrain their emotional impulses and behave 'like men', in the best and worst sense of the term. On the other hand, they have an amount of money to spend, and a freedom of action, that students of the same age rarely enjoy. All this creates a special situation which very often determines their general attitude and influences them throughout life.

The problem is basically an educational one. How can the gaps left by an inadequate education be filled; how can young workers be given the advantages (education, culture, sport, recreational activities) enjoyed by their more privileged contemporaries; how can they be gradually integrated into adult life, and prepared for social responsibilities?

Many countries have embarked on programmes of general education and professional training, and adopted legal measures on behalf of apprentices, based on the well-known English and Scandinavian experiments. Wherever short but regular courses of study for the general and technical education of young workers are instituted and well organized, remarkable results can be achieved, as in the case of the Young Workers' Schools in the Union of Soviet Socialist Republics.

But as regards intellectual and cultural development, civic, moral and social training, the educative use of leisure time, and everything else that goes to make up 'adult education' for young people, the problem is still largely unsolved. In Italy, 'adults', for the purpose of this type of education, mean all those who have passed the age of compulsory education. But this does not imply that the same methods should be used for workers of little more than 14 years of age and for much older people.

The first question to be considered is whether the various age-groups should be separated or brought together. On this there are two conflicting views. Is it better to plunge the young worker directly into adult life, and let him at once come into contact with his older companions, not only in working hours but also in his leisure time; or is it preferable that he should belong to organizations and institutions where membership is confined to young people of his own age? And in this latter event, should he meet only young people of his own class, or people from all classes of society?

This last solution, though socially it might have much to recommend it, has proved very difficult to apply in practice. Youth organizations have made substantial efforts to incorporate in their ranks a larger number of young workers, but except in the case of certain sports activities the 'worker element' remains small. The reason is not merely psychological; the tastes and needs of young people of this age are more differentiated than those of children, and more exclusive than those of adults.

In a democratic society, however, there should be no lack of suitable means of encouraging more frequent contacts between students and young workers. The problem

has been dealt with in various organizations, especially the International Voluntary Work Camps. The latter, of course, place the emphasis on the idea of 'work', though work means one thing for those who engage in it voluntarily from time to time and something quite different for those who have already experienced it professionally. This does not mean, however, that it is not highly educational, as well as healthful, for industrial workers to do occasional work in the fields, or that it might not be very profitable for students and workers to meet together on the dual plane of work and culture, when each group would have something to show the other and certain shortcomings to remedy.

Again there might well be useful co-operation between young people and adults within the community to which they belong, but here too the form this co-operation should take raises a series of problems.

The main problem, however, is that of contact between young people and adults for educational purposes. This question has exercised youth organizations, trade unions, political movements, local authorities, industrial firms and other bodies, which have adopted solutions reflecting one or other of the views described above, yet differing considerably in methods and techniques, specific aims, and in environments to which they are applied.

#### CONTACTS BETWEEN YOUNG PEOPLE AND ADULTS: GUIDING PRINCIPLES AND EXPERIMENTS

The international bodies most directly interested in this question, apart from the trade unions, are the youth organizations, and primarily those for young workers, which have attacked the problem in various ways. Examples are: in the political sphere the International Union of Socialist Youth; in the moral and social sphere, the Young Christian Workers; and in the recreational and educational sphere, the International Federation of Young Co-operators.

The problem of relations between young workers and adults is solved by the Young Christian Workers, so far as 'social action' is concerned, by gradually preparing the young people to assume their professional, union, and moral responsibilities. They meet separately to engage in specific religious, educational and social activities, but are simultaneously all involved in the same campaign within their own working or living community.

All members of the organization are militants and potential leaders, who acquire their training by exercising social responsibilities ('learning by doing'). This is achieved in the first place by means of a special preparatory stage, suited to their age and social status, which may consist of courses of an academic or semi-professional nature, as well as various activities designed to further their cultural, moral and social education. During this period of preparation, particular attention is paid to 'social surveys', carried out entirely by young people, and constituting the first step in their active social education.

In the second place the Young Christian Workers are required so far as their ability and training permit, to carry on a campaign among adults and young people who are not members of the movement. This takes various forms. Sometimes it is concerned with morality (campaign against the reading of obscene literature, propaganda in favour of books and films suitable for young people, moral aid to young workers, organization of healthy recreational gatherings), and sometimes with the defence of material and social interests (campaigns for the improvement of transport, the establishment of community centres, canteens and meeting-houses, the institution of professional training courses, voluntary co-operation with trade union movements, etc.).

Great importance is attached to the value of setting an example, in general behaviour, word and deed, obliging members of the Young Christian Workers to exercise continual self-control.

The International Federation of Young Co-operators is principally concerned with preparing young people for co-operative activity and for their incorporation in professional and social adult life. In some cases—as in England, for example—the young people, grouped according to age, are members of suitable clubs, which are the scene of educational activities inspired by these principles; in other countries, like Switzerland, Germany and Yugoslavia, the youth movements affiliated to the International Federation sponsor a series of activities directed towards the technical and ‘co-operative’ training of young people, irrespective of their age.

In the British Co-operative Youth Clubs, apart from the normal recreational and social activities suited to the age of their members, and the organization of leaders’ training courses, interesting experiments in education for citizenship are undertaken. The ‘project system’, as it is called, enables young people to study questions which, while of direct interest to them, are related to aspects of adult life (‘Our club in the life of the community’, ‘Our co-operative society’, ‘The interests of the people of our district’, ‘Our families’, ‘Using the community’s recreational facilities’, etc.). When a theme has been chosen for study, each club devotes itself to investigating the subject, assembling the necessary documentation, and preparing an exhibition-album for later entry in a national competition. But the important fact to emphasize is that young people are in this way encouraged to come to grips with the problems of adult life and to identify such of those problems as are also those of youth.

In other countries, the adult co-operative movement meets the needs of youth by organizing preparatory courses that are at once professional and cultural, and are attended by co-operators of all ages; or it helps in the organization of recreational and social activities for youth, the main task here being left to the young people themselves, even where no real group of young co-operators exists. It is interesting to recall, in this connexion, the venture of the Young Co-operators’ Union in Charleroi (Belgium), which associated the four Socialist workers’ organizations (the party, the Friendly Society, the trade unions and the co-operative movement, the first three of which had their own youth groups) in the creation of a sales department for camping and sporting equipment in one of the big co-operative stores. This department was organized and operated by the young people themselves, independently of the adults’ co-operative, although the latter supplied certain technical aid.

Other international youth organizations have concerned themselves with the situation of young workers, both as a straightforward social problem and as an administrative problem, particularly in underdeveloped areas, where the majority of the young people belong to the less-favoured classes. Of these organizations, the most important are the YMCA and YWCA, which provide numerous study courses as a basis for the ‘general training’ essential to young workers, and have undertaken various other activities on behalf of young people from the poorer classes. The World Assembly of Youth (WAY) looks at the problem mainly from a social standpoint, and has devoted many seminars and international meetings to a study of the questions involved, with a view not merely to the dissemination of studies and other documents on the subject but to closer co-operation with the trade unions. The International Voluntary Work Camps (already mentioned), the Boy Scout and Girl Guide organizations, and the political and semi-political movements should also be listed here.

Many of these organizations view the matter as a continuous social campaign, involving a series of efforts made on behalf of certain groups and communities by young people selected for their ability. The latter usually come from the more favoured and educated classes, though they are increasingly assisted by locally recruited youth belonging to the classes that are to benefit directly from such activities.

The trade unions have a different way of looking at the problem. For them, the central factor is not youth, but the working class as a whole, composed as it is of men, women, young people, adults and older persons, manual workers and office workers, belonging to different professional groups. The common denominator is ‘work’, which

must therefore be protected with all the means at the unions' disposal, according to the needs and interests of the different categories of workers—account being naturally taken of their professional qualifications, sex and age, all of which affect, in one way or another, the conditions of the categories themselves. Education too, whether it be 'adult education', 'workers' education' or 'union education', is focused on the worker as such.

For these reasons the trade union movements are usually opposed to the creation of special young people's unions, though they acknowledge the need for setting up commissions of inquiry, consulting experts on juvenile problems, and engaging in educational activities that may be of interest to young workers.

The official standpoint of the International Confederation of Free Trade Unions (ICFTU) was voiced at the Berlin Congress of 1952, and has not since then been radically altered. The General Council of the Confederation, on that occasion, did not accept the proposal for the establishment of a permanent youth organization within ICFTU, though it left national organizations free to set up sections or committees for young people, which might possibly be supported by the Confederation or its regional organizations. In Austria, Germany and the Netherlands, indeed, within the national organizations affiliated to ICFTU, young workers' groups were set up and were given a certain administrative autonomy, as well as representational and advisory functions. These groups, besides representing the interests of young workers within the trade unions, often work in co-operation with youth organizations, so facilitating contacts between these and the trade union movement. In other countries, special youth bureaux or committees have been established and attached to the national trade union organizations, to operate strictly within the general trade union programme.

The European Regional Organization of ICFTU has set up an Advisory Trade Union Youth Committee with a number of aims in the fields of general education, vocational guidance and training, trade union protection and relations with governments and certain international and European organizations concerned with education, professions and youth. This committee has been responsible for an interesting inquiry into trade union organization among young European workers. Here, too, the chief problem is that of drawing up a programme covering the general requirements of the trade union movement and, at the same time, the special needs of young workers.

The International Federation of Workers' Education Associations has voiced no official opinion on this subject; but the courses of its member organizations, though open to all, are mostly attended by adults. In England, some years ago, experiments were made with a view to securing a larger attendance of young people at WEA lectures, but they had little success. In Scandinavia, on the other hand, a good percentage of young members of trade unions or workers' educational associations attend the residential courses of the Folk High Schools, which are open to workers of all ages.

Such, then, is the attitude of the principal organizations concerned. In addition, there have been ventures of different kinds in all countries—e.g., study courses for young and adult workers provided by the Folk High Schools of the Netherlands, educational programmes for workers of all ages organized by the ENAL Recreation Centres in Italy, and courses for young workers at the Holly Royde Residential College in Manchester. All of these are influenced to a greater or less degree by the economic and social situation, by local traditions, and by the national political attitude to youth. Those responsible always pay the closest attention, however, to professional training and to the problem of working conditions.

To compensate for the small number of workers participating in youth movement activities, many enterprises have been set on foot on behalf of 'unorganized youth', i.e. young people (including the majority of the young workers) who do not belong to any youth movement or association. Space does not permit of a detailed account

of these activities, but mention should be made of the Maisons des Jeunes et de la Culture in France, the Boys' Clubs in Great Britain and the Club Huizen in the Netherlands, which all in one way or another, endeavour to bring adults and young people together by methods that take the interests of both sides into account.

Finally, there is no lack of initiative on the part of industrial firms, which from time to time organize special leisure-period or holiday activities for apprentices, as in the case of the Verviers textile factory in Belgium, and sometimes offer young people and adults the opportunity of spending their leisure hours pleasantly together. These ventures, however, are usually part of the firm's own programme of social welfare, or are of a semi-professional nature; they are not, therefore, greatly concerned with the educational problem as such, or with the consequences resulting from the adoption of one method rather than another.

## CONCLUSIONS

The problem of the relations between young and adult workers, in connexion with the need for a better education of youth, is thus very present to many different organizations and movements, which have solved it in various ways, according to the local situation and the interests of the groups concerned.

There is no universal formula, and it is possible that none will ever be found. The problem is a complex one; it can only be solved by giving due consideration to the educational aims of the various organizations, and to the different phases in the lives of young workers. In this second context, it is clear that the position of an adolescent who is destined to take up some professional activity on leaving school is different from that of another who is already working, just as the situation of the apprentice differs from that of the young man who is already qualified, or the position of a youth in relation to his family differs from that of the same youth in regard to his more experienced fellows.

Educationalists should take into account these different phases and situations in which young people find themselves, and set their course according to the requirements of the moment, so as to inculcate in the adolescent making his first contact with the labour world that feeling of confidence and security which is characteristic of the adult, while endeavouring to preserve a healthy spirit of youth in those who might otherwise be corrupted or grow old beyond their years.

If the educator's specific intentions are considered, even though the ultimate goal is the same, the conclusions will differ in each of the following cases:

1. If the objective is of a professional nature, contacts between workers of all ages seem desirable. This may be the case if the adult has sufficient technical knowledge and moral strength to inspire respect and emulation on the part of youth. On the other hand, it may be useful, in certain cases, to give separate professional training to young people (especially apprentices) and to adults.
2. If the aim is to train trade union members, then the trade union standpoint is the correct one, provided that youth is given an adequate share in union activities, that its true interests are recognized (and in this the young people themselves can provide the best help) and that equality does in fact exist between young and adult workers within the trade union organization.
3. If the objective is a moral one, it may be harmful to bring young people and adults together—though this does not mean that the former should be brought up in hothouses, or kept away from all adults for fear of the evil influence of a few. The organizations concerned should attach prime importance to the development of good judgment, the strengthening of the moral faculties, and the encouragement of self-respect.
4. If the object is educational, the learning capacity, needs and interests of young people and adults must be taken into account. Separation into age-groups may

seem a convenient solution when these three factors do not coincide. The same applies to cultural, recreational and sports activities, though this does not exclude the participation of all in activities of general interest (art, drama, the study and discussion of a given theme, and recreational and social events) in which each individual can make his contribution to the final result.

5. If the aim is a social one, it is wise to encourage contacts and mutual understanding between young people and adults, since the problem of integrating young people into society is, in fact, the main 'social problem' of youth. The passage from school and family life to professional life is abrupt, and often provokes misunderstanding and opposition between different generations. There are many reasons for this; but the chief of them is that, outside their home and their work, young people and adults have few contacts on an equivalent, if not absolutely equal, footing. There is still much study and experimentation to be done in this field.

These concluding remarks do not reflect any preconceived theories, nor do they lay claim to any absolute value. In such difficult matters it is better to be empirical rather than dogmatic. Young people can and should have contacts with adults and engage in certain activities with them; but this does not mean that the two groups should do everything together. Youth must certainly prepare for the future; but it must not for that reason renounce its nature, in order to face, possibly with recourse to over-facile improvisation, responsibilities that are too heavy for its immature shoulders to bear.

The whole question, of course, presents different facets according to the kind of activity involved, the young people's age and degree of preparation, and their position as rank-and-file or leaders. But in the case of young workers, apart from the above conclusions which demonstrate the need for educational action in depth, it must not be forgotten that, in contrast to other young people of their age, they are already engaged in adult activities, and that one of the aims of education where they are concerned should be to help them to remain young. This is an aim which adult education should not underestimate, in the interests of its own progress and of its own efficacy.

# SOME NOTES ON A FUNDAMENTAL EDUCATION SURVEY: AN EXPERIMENT IN CREFAL: PART II<sup>1</sup>

G. ANZOLA GÓMEZ

*'The community must be studied from the standpoint of its historical development, spatial and geographical characteristics, population groups, local economy and economic and social structure. It must also be viewed from the standpoint of its sense of co-operation and its solidarity, harmony, common interests and collective activities. It must further be considered as an ensemble of social institutions and problems.'*

*'The social investigator must aim at familiarizing himself with the community as a "social process" with all its ramifications. The social worker, on the other hand, aspires to discover the community's pathological phases, which can be dealt with by means of a social, co-operative and well-directed plan of rehabilitation.'*<sup>2</sup>

Before carrying out the preliminary inquiry into the region served by the centre, we submitted the 'investigation guide'<sup>3</sup> to the consideration of a seminar attended by all the teachers and students. The participants were at first split up into small committees on documentation and information, then regrouped into commissions according to the different specialities, and finally formed into groups for the co-ordination and revision of the document.

The result of more than a month's constant work—with intervening visits to the communities, lectures by experts on general topics, and discussions—was an extensive plan of investigation, divided into six sections: general aspects; economy; hygiene; family; recreation; culture and elementary knowledge—the latter being subsequently designated by the rather inadequate term 'basic knowledge'.

We were convinced that a study of man could yield intelligible results only if he were considered primarily as a member of the local community, but at the same time as a participant in similar activities throughout the region. We had to take into account, so far as possible, the influence of such different factors as 'habitat', the economic system, and social and cultural life. The proved experience of the Mexican teachers who co-operated with us, and the thorough specialized knowledge of the FAO, WHO and Unesco experts, were an inspiration to us in our task. The writer of the present article had the no less arduous responsibility of co-ordinating all efforts with a view to the production of a working document, on as systematic a basis as possible, for the students.

It would take up too much space, and might well tire the reader, if we were to reproduce here all the details of the questionnaire. We prefer to give in the appendix the contents of the six chapters, with their sections and sub-sections. By no means do we consider the work to be complete in itself. It is simply the result of an experiment which can serve as a useful starting-point. It was inspired by the principle of 'diversity within unity'. Further, it was intended as an instrument for promoting, at the time of its application, the programme for the improvement of community life and, to some extent, the programme for the training of the students, within fairly wide limits of space and time and taking into account the practicability of securing the prosperity of the region's inhabitants.

The document was designed for team-work, and this partly explains its scope and

1. Part I of this article (see the October 1955 issue) discussed the methodology and thinking behind the carrying out of the CREFAL initial survey. In this second part the author details the contents of the questionnaire used.
2. Paulina V. Young. *Metodos científicos de investigación social*. Instituto de Investigaciones Sociales de la Universidad Nacional de México, 1953, p. 539. Translation from the Spanish edition.
3. See Part I of this article.



*The people of the project area (Photo: Unesco).*

heterogeneity. A detailed study of each point enabled us to ascertain fairly precisely what we wished to find out, to evolve adequate methods for collecting information in each case, and so to place our plan for the 'organization of the communities' on a reliable basis. In speaking of the organization of the community, we fully subscribed to the criterion which the Department of Economic and Social Questions of the Pan-American Union considered applicable to the conditions and needs of rural communities in Latin America. This criterion was defined in the following terms: 'The organization of the community is a process intended to stimulate existing groups and to promote the formation of functional groups of citizens, capable of being the active and responsible agents of their own progress, and utilizing the following methods for that purpose: collective investigation of local problems, planning, the application to those problems of the solutions agreed upon, and voluntary co-operation with other groups and with the authorities for the purpose of securing the prosperity of the whole community.'<sup>1</sup>

As we have seen, the topics covered in our questionnaire were: general aspects; aspects relating to rural economy; aspects relating to the protection of health; aspects of family life; forms of recreation and use of leisure time; promotion of culture—basic or elementary knowledge. We have sometimes been asked why we chose six main aspects. The answer is quite simple: previous surveys of communities had given us general guidance; further, we were convinced—by principle, method and experience—that rural education must be integral, corresponding to the complexity of its vital problems. Moreover, our ideas had to be in line with those of Latin-American educators, whose constant concern with these matters is becoming daily more evident. We need only refer to the conclusions of the First Latin-American Catholic Congress with regard to problems of rural life: 'The education of the rural inhabitant must cover all aspects of his life: religion, morality, culture, economics, hygiene, civics, vocational training, etc. . . . It is essential to develop his personality, as well as his awareness of his human and professional dignity; his sense of co-operation, and his love of work in the fields. The teaching methods of the active school are indispensable in rural education.'<sup>2</sup>

In drawing up the final text of the questionnaires, we kept in mind the recom-

1. *Organización y Desarrollo de la Comunidad*. Colección de Estudios. Naciones Unidas—Unesco—O.E.A. (OAS). Doc. No. 16, p. 59.
2. *Organización y Desarrollo de la Comunidad*. Colección de Estudios. Naciones Unidas—Unesco—O.E.A. (OAS). Doc. No. 8: 'Proyectos Piloto para el desarrollo rural'.

recommendations of the experts with regard to: the fixing of long-range objectives, which for us embraced the entire educational process; consideration of the results of the survey; and the division of the various 'items' into homogeneous groups. However, we were unable to satisfy one fundamental condition—the advance comparison of the different questionnaires, so as to establish their validity.

In our opinion, in order to form an accurate idea of this experiment, it is necessary to obtain answers to a series of questions relating to the application of the questionnaires, the attitude of those carrying out the survey, the conditions governing the methods of collecting the necessary data, and the critical examination of the results. It would be interesting to have the experience of others on these matters.

## APPENDIX

The following are the contents of the initial plan of investigation, incorporating material that was indispensable to the preparation of the detailed questionnaires:

### GENERAL ASPECTS

Geographical landscape: map and brief description. Area: comparison with more extensive geographical areas. Climatic conditions. Population: origins, history, census data, demographic changes. Types of groups: characteristics. Political and administrative category. Communications.

### ASPECTS RELATING TO RURAL ECONOMY

*Agricultural work:* Natural resources: forms of exploitation and conservation, problems connected with the conservation and protection of the soil. Cultivable lands: possession and enjoyment, main types of crops, seasons when they are cultivated, variations and rotation, most usual methods, implements, selection of seed, use of fertilizers, irrigation systems, influence of climatic conditions on agriculture, the most common pests and diseases in plants, how to fight them. Forms of agricultural credit and provision. Animals used for tillage. Calculations: production per unit, cost of production per unit. Knowledge: farm questions, agrarian legislation. Experiments in the improvement of community life. Agricultural stations utilizable outside the community. Dissemination of knowledge through schools. Existing schools for the improvement of knowledge. Rural co-operatives and similar organizations inside and outside the community. State agencies accessible to the community. Regional farm calendar. Cultural patterns in agricultural practice.

*Breeding of domestic animals.* Animals which

are bred and exploited: systems of breeding, feeding and housing, the most common epidemic diseases and plagues, seasons when they occur and how to fight them. Products utilized: in feeding, in the local industries. Cost of breeding per unit. Possibilities of establishing services for the selection of breeds. By-products.

*Markets.* Market places and days. Distance from the community. Products bought and sold. Usual trading methods. Transport, communal organizations for the purchase and sale of products. Relations between producers, middlemen and consumers. Credit systems. Special remarks concerning the markets as social institutions. Cultural patterns as regards the market.

*Industries.* Those existing in the locality, technical conditions, tools, machines, manufacturing processes, raw materials. Commercial importance: family, communal, regional. Markets: seasons, rate of production. Types of objects. Workers (adults, youths, children). Abandoned industries: causes. Vocational guidance services available to the community. Role of the schools in industrial life. Other types of industry: extractive, exchange, transport. Typical conditions and cultural patterns.

*Crafts.* Those existing and the conditions in which they are practised. Value as a means of living in the community. Instruments and techniques used. Possibilities of improvement. Role of the schools with regard to the various crafts.

*Roads.* Types of roads, degree of permanence of the transport services, distances to the nearest villages and commercial centre, types of vehicles and cost of transport, organization of transport.

*Economic organizations in the community.* Types of local and regional organizations. Social and economic importance. Intervention by members of the community.

## ASPECTS RELATING TO THE PROTECTION OF HEALTH

*Public health.* General aspect of village cleanliness. Provision of water for consumption. Natural and artificial draining of public roads. Pavements. Sanitary conditions of food-shops. Elimination of refuse and foul water. Presence of plagues. Accommodation of domestic animals. Health improvement agencies available to the public.

*Communicable diseases.* Prevailing diseases and their possible causes. Epidemic and endemic diseases. Diseases caused by external parasites. Nutritional diseases. Venereal diseases. Existing services for the prevention of disease; vaccinations. Prejudices relating to diseases.

*Maternal and child hygiene.* Birth and death rates. Marriage: biological conditions, pre-nuptial certificate, ages of those contracting marriage. Situation of non-professional midwives. The life of the mother during pregnancy and the suckling period; rearing of the child, common prejudices in this respect. Most common child diseases. Present facilities for medical assistance. Cultural patterns in this matter.

*School hygiene.* Buildings: situation, construction, furniture and teaching material, hygienic conditions, supply of drinking water. Part played by the pupils in keeping the premises clean. The teacher's contribution to the forming of hygienic habits. School dining-rooms. Influence of the school on the hygienic life of the community.

## ASPECTS OF FAMILY LIFE

*Family economy.* Family possessions. Work done by the different members: adults, youths and children. Family income: the family budget: food, clothing, housing, medical attention, culture, recreation, sundries. Small home industries: raw materials, tools, techniques employed, organization of the work, economic importance. Most notable defects in administration of the family budget. Possibilities of improvement in these matters.

*Housing.* General aspect. Building materials. Distribution and volume in comparison with the number of inhabitants. Household services, ornaments, furniture. Accommodation for domestic animals. Garden and orchard. Approximate value. Amount of the rent, if it is rented. Cultural patterns in housing.

*Food.* Quantity, quality and variety of the daily meals. Main foods and products of the region that are consumed. Products acquired elsewhere. Standards of preparation: variety according to seasons and festivals. Special consumption of green vegetables and fruit.

Conserving of foods. Natural products of the locality that are not utilized. Consumption of drinks in the ordinary diet. Food standards. Services available to the community for the improvement of food. Influence of non-local cultures.

*Clothing.* Types of garments worn: men, women, children. Hand-made, machine-made, made from patterns. Materials used. Usual ornamentation. Work done by men and women respectively in the making of clothes. Care of clothes: washing, ironing, mending. Traditions affecting the changing of clothes: seasons, ceremonies. Products of the region that can be utilized on the spot. Influence of fashion. Differences between the clothes worn every day and those worn on the occasion of festivals. Approximate cost of each of these two categories of clothing. Cultural patterns in clothing. Influence of non-local cultures.

*Cleanliness and medical care in the home.* Hygienic habits. Hygienic methods. Family medicine-chest. Customs relating to home medical care. Use of medicinal plants. Beliefs and superstitions with regard to cleanliness and the healing of the sick. Care of the sick.

*Care and education of children.* Care of children during the first and second stages of their childhood. Children's recreation and rest. School period. Care of children at the school. Standards governing the child's daily life.

*Family relations.* Prevailing type of family: relations, system of kinship, principle of authority. Relations between members of the same family. Daily life: responsibility of the various members of the family. Marriage customs. Rejoicings and sorrows. Family religious beliefs and practices. Care of the old people. Relations with absent members. Forms of family recreation. Inter-family relations. Beliefs and superstitions relating to family life. Social and cultural institutions and the family. Responsibilities of god-parents. Ancestor-worship. Existing institutions for improvement of the living conditions of the family. The family and community life.

## FORMS OF RECREATION AND USE OF LEISURE

*In the community.* Musical ensembles and choral groups. Theatre: companies, premises, types and frequency of performances. Cinema: type of films, frequency of shows, exhibitors, admission prices. Dancing: groups, traditional and typical forms, organization, frequency of public performances. Sport: organization, types, native games. Popular folk arts: types, materials and techniques, originality, economic and artistic value. Excursions and rambles.

The role of the leaders. Religious, civic and folklore festivities as a form of recreation. Reading as a means of recreation. Typical forms of recreation in the community. Consumption of alcohol during recreative festivities.

*At home.* Songs and instrumental music. Family visits and festivities. Use of mechanical instruments: radio, gramophone, cinema. Relations between parents and children in the matter of family entertainment. Walks and excursions. Cultural patterns in women's recreation. Plastic arts as a form of family recreation.

*At school.* Songs and instrumental music. School theatre. School festivities. Children's games and tales. Excursions and rambles. Modelling in clay as a form of recreation. Co-operation of the community in school recreation.

#### PROMOTION OF CULTURE—BASIC OR ELEMENTARY KNOWLEDGE

*School services.* Types of public and private schools. Conditions for ensuring adaptation to the cultural needs of the community. Installation, classes, teaching staff, pupils. Relations between the school and the community.

*Illiteracy.* Rate of illiteracy. Previous literacy campaigns and their results. Existing services: quality and scope. Relation with the general

plans for improving the living conditions of the community.

*Cultural life.* General survey of the standard of knowledge of various sections of the population in the social, natural and mathematical sciences. Main forms of religious and artistic expression. Folklore bases of cultural life. Prejudices and superstitions relating to natural and social phenomena. Methods for the dissemination and transmission of culture. Role of the leaders in the promotion of culture. Spiritual basis of culture. Ethical principles. Usages and customs. Linguistic methods. Cultural exchanges. External influences. Characteristic features of the personality of the inhabitants.

*The community as a social institution.* Bonds of social solidarity: by similarity of functions, by division of labour. Foundations for the recognition of authority. Common ideas concerning the State, law and democracy. Political organization of the community. Government of the community. Governmental relations with the higher authorities. The inhabitants' sense of social responsibility. The most common social defects. Prejudices. Political interests. The exercise of political power. Typical forms of social organization. Social structure and social changes. Relations with other communities. Role of the leaders in social organization.

## UNESCO ASSOCIATED PROJECTS—X COMMUNITY DEVELOPMENT IN THE PARE DISTRICT OF TANGANYIKA, 1950-54

### *Part II: From Literacy to Community Development*

*Part I in our previous issue described the literacy campaigns of the area and their following, quoting from the reports of M. Mason, the then director of the scheme.*

#### LAND USAGE

Early in 1951 Mr. Mason and his team started to give attention to other aspects of community development and describing this Mr. Mason wrote:

'When enthusiasm for literacy was at its height, and just before the long rains, the scheme was enlarged in order to assist in solving one of the major problems of the hills—erosion, using the goodwill and co-operation of the people built up during the literacy campaign. In co-operation with specialist officers of the District Team, the following

targets were drawn up: (a) the fostering of stall-feeding of cattle; (b) the planting of barrier hedges of elephant grass; (c) the planting of trees. These three aims are very closely interrelated. The covering of hill-tops with trees cannot be carried out if the hill-tops are grazed. Stall-feeding to stop grazing cannot be introduced unless alternative fodder is provided. The planting of barrier hedges of elephant grass will, we hope, both provide this extra fodder and, if planted along the contours in hillside farms, prevent wash.

'An African Agricultural Assistant—Mr. D. A. Mwakosya—was posted to North Pare and he and the existing Agricultural Instructors joined the development team. A month was spent in spreading propaganda. The literacy "shule" were used as platforms for putting over propaganda to the women; usually followed by filmstrip shows in the evening. At each meeting demonstrations were given of methods of planting elephant grass, and several groups of women, and a few men, were taken to the Rural Middle School where about an acre of mature elephant grass was available. A meeting of school teachers was held (over eighty attended) at which the aims of this part of the scheme were discussed and agreed to; and meetings of both Chiefdom Councils were also held. Visits were made, by invitation, to village meetings (the Sunday village meeting at which tribal affairs are discussed is an established feature of Upare) and an organization of small volunteer village committees was set up. Two half-day courses in the planting of elephant grass, and the use of the line level were held for teachers and local leaders. Line levels were issued to those willing to help mark contours.

'Only a small amount of elephant grass was available in the hills—about  $1\frac{1}{2}$  acres. Arrangements were made to rail further supplies from outside—three bogey-loads in all.

'The first planting was done ten days before the long rains which, conveniently for us, not only came in time to save this first planting, but were also the best rains for some years. Cutting of local supplies of planting material and carrying of imported material were done by volunteer labour—in one headman's area a party of men and women walked five miles to cut their supplies, and walked the same distance home carrying what they had cut. Within three weeks of the beginning of the rains, all local supplies had been cut and planted, and there were often angry scenes when headmen had the unenviable task of dividing up imported loads of elephant grass between a crowd of women. One load of elephant grass which arrived up the mountain too late for distribution had vanished by the morning, and great difficulty was experienced in reserving enough planting material for bulking for future years. We could have disposed of ten times the amount available.

'Tree planting followed a similar pattern. Our aim was to get everyone to plant only a few trees—fifty at the most—but to plant them properly. In the past, thousands of trees have been planted, but the mortality rate has been high, often 90 per cent. Again, propaganda was put out and the two nurserymen briefed. The plan was that trees would be planted (a) communally on hill-tops, and (b) by individuals on their own land. In both cases holes were to be dug, properly spaced and manured, then, after inspection by a member of the development team, permission would be given for trees to be collected from the nurseries. This organization did, in fact, function for a few weeks, but the demand became so great that we could not keep strict control and trees were given out indiscriminately. Half a million trees had disappeared from the nurseries by the end of May. The mortality rate will, no doubt, still be high, but less than in previous years, partly because of our humble efforts, but mainly because of the abundant rain. The best communal planting was done by schools, and in Ugweni, most of the hill-tops have been divided up among the schools.'

Since 1952 the planting of elephant grass and trees in North Pare has continued and a number of tree nurseries have been established. The planting of elephant grass, however, is no longer pressed as a soil conservation measure since the Agricultural

Department has now decided that such hedges are not adequate for the purpose under the conditions of Upare.

In 1953 an attempt was made to encourage the people of Mbaga Chiefdom in South Pare to build dry stone walls on the contour as a soil conservation measure. Such walls are in fact an indigenous measure which had fallen into desuetude and the aim was to encourage the readoption of this traditional method. During 1954 this work was continued on the same lines.

#### ROADS AND BUILDINGS

Throughout the period of the scheme the Pare have continued with their traditional making of roads and buildings (mainly for schools) by communal effort, with varying degrees of encouragement and assistance from the Social Development Department and from other organs of central and local government. These projects have been far too numerous for direct assistance to be available in every case from the Social Development Department with its small staff and very limited budget. Thus in 1953, for instance, work continued on these lines on no less than 12 roads of an average length of about five miles each—many of them difficult mountain roads. Where it has been possible for the Social Development team to give direct encouragement and assistance, such help may vary from a small grant from the (Central Government) Rural Social Development Vote for cement for bridging or explosives for blasting to a mere encouraging reference in the district newspaper. As in the literacy campaign, the most effective psychological help is undoubtedly the demonstration of personal interest by visits from Social Development staff to such projects and by such staff getting down to it and digging alongside the villagers. The project of this kind which has probably owed most to the direct efforts of the development team has been the difficult seven-mile mountain road dug from Mpepera to Manka in the Mbaga Chiefdom in 1952-53. During this period Manka was being used as the headquarters for the Social Development team, and as each new stretch of road was completed the villagers were rewarded with the sight of their efforts producing immediate results as the motor transport of the team and its visitors were able to come nearer and nearer to Manka.

#### WATER SUPPLIES

As a result of an outbreak of typhoid in North Pare the team started spreading propaganda in 1951-52 directed towards the preservation and protection of water supplies, and free cement and short lengths of piping were offered to villagers who were prepared to improve their springs and water points. This scheme quickly caught on in North Pare and in 1954 was introduced to the south. By the end of 1954 a total of 37 such springs had been protected—31 in the north and 6 in the south. Although the workmanship in these projects has not always been of the highest (a handicap almost unavoidable with community development methods) it seems that the need for cleaner water supplies is now fairly generally appreciated.

#### WOMEN'S CLUBS

Arising out of the literacy campaign came the women's clubs. During 1951, with the forming of the second stage groups of new literates (*shule ya juu*) the team began to spread the idea of forming women's clubs which would run on the same principle as the literacy groups, i.e. the women would learn to sew, knit, make pots and baskets, not from a trained teacher but from one of their own group, or better still by pooling the resources of the group. In addition, where possible, outsiders would be sought to instruct the members—for instance a medical assistant or dresser to teach child-care, hygiene, first aid, etc. Such clubs were, in fact, to be somewhat along the lines of the

rural women's institutes of England and to have as their aims the raising of the standards of living of the women of Upare (and of their families) by self-help and bringing increased interest and pleasure into their lives.

By the end of 1952, 10 such clubs were in operation and in 1953 a woman social development assistant was added to the team to assist with this work. During the following two years the number of these clubs grew considerably and by the end of 1954 it had reached 35. In all the remoter areas, where no trained people are available to teach other subjects, the activities of the clubs are of necessity more or less restricted to handicrafts. This obviously becomes monotonous for the members after a time and will not produce vigorous permanent institutions capable of fulfilling the original aims of the movement. The great need at present is for an increase in permanent trained staff to tour and instruct these clubs. Here again, as in the literacy campaign, the Pare women have shown that they expect and like a considerable degree of regimentation. During 1954 three other temporary women social development assistants were appointed to assist in this task.

#### AUDIO-VISUAL AIDS

Sixteen-millimetre films, filmstrips, display boards for still photographs, posters and notices and illustrations in the district newspaper have been used to assist in the scheme. Although a number of short films were made in the district (including one called *Twende Tusome* illustrating the literacy campaign) the shortage in Tanganyika of appropriate films and filmstrips for stimulating community development under local conditions detracted from the value of these media.

The inception of the Tanganyika Broadcasting Service (Sauti ya Dar-es-Salaam) more or less coincided with the launching of the Pare scheme. As this is a national and not a local service, however, and as the number of radio receivers in Upare—though growing steadily—is still very small, it cannot be claimed that radio was an aid in the scheme.

#### STAFF, EQUIPMENT AND BUDGET

Throughout the scheme the team has consisted of a social development officer, a clerk, a messenger and a driver, from three to six social development assistants and, latterly, four women social development assistants. In addition up to eight temporary, local, paid helpers have been employed and countless unpaid local volunteers.

The major items of equipment used by the team have been: 1 lorry with caravan; 1 tent and camp equipment; 1 silent 16-mm. film projector ('Gem' type, later replaced by 'Specto', supplemented from time to time by visits from 16-mm. sound mobile cinema vans); 3 'Amp' strip/slide projectors; 1 charging plant and 6-volt batteries for use with visual aids equipment; 7 bicycles; 1 35-mm. camera; 1 ciné camera; 2 portable typewriters; 1 duplicator; 1 radio receiver; 100 blackboards; 1 portable gramophone.

Throughout the scheme the team's budget has been tiny: allocations for running the literacy campaign and assisting with community development work on roads, water supplies, etc., amount to only a few hundred pounds a year.

#### ASSESSMENT AND CONCLUSION

As has been stressed at the outset, the Pare scheme was a very small-scale project and one in which results are particularly difficult to assess in view of the Pares' own long-standing tradition of community development. The concrete results can perhaps be summed up as 1,500 new literates (with a far greater number given at least a smattering of reading and writing), a few thousand yards of elephant grass and stone

walls on the contours, a few thousand trees planted, a mere 37 water points protected, 35 women's clubs started, a flourishing district newspaper and an impetus to the communal making of roads and buildings. Probably far more important than all this is the favourable climate for all forms of development and progress produced by the activities of the team.

The land usage campaign has most certainly not yet solved the basic agrarian problems of Upare and it is very doubtful whether the mass of the people yet understands the danger their land is in, the causes and implications of erosion and the need for conservation, or at least whether they appreciate these factors sufficiently to override considerations of short-term convenience or profit. Thus it has been discouraging to find that new land opened up during the last year or two, even land adjacent to the scene of the intensive land usage campaign of 1951, has been denuded of cover and generally has been as badly treated as ever. Certainly the necessity for conservation cannot yet be considered a 'felt' need in the Pare District and such success as has been achieved there by community development methods has been because the measures introduced served a different need which was recognized—e.g. the elephant grass hedges caught on because they provided fodder for cattle where grazing and fodder are scarce, not because they helped to check soil erosion.

With regard to the literacy campaign a few simple and certainly in no way startling or revolutionary teaching techniques have been tried out and experience under conditions in Tanganyika gained. The conclusion reached in the case of Pare District is that the experience of becoming literate did not result in any perceptible transformation of the individual nor would it be claimed that new knowledge imparted about better methods of agriculture, etc., is more likely to remain amongst the literate than amongst the illiterate or that all attempts to raise the standard of living of a people will amount to little unless they involve literacy. On the other hand, the literacy campaign has again been proved an excellent means of approach for community development generally:

1. It provides an entrée for the community development staff. It enables them to establish their bona fides, to build up confidence and to get to know the people.
2. It provides a platform for an approach (usually informal and indirect) on other matters and, specifically in the Pares, made possible an approach to the women—who are not normally reached by formal public meetings.
3. It provides a springboard for subsequent action in other directions. Some sort of organization has been built up, albeit loose and informal, contacts have been made and a momentum gained, all of which can be to some extent diverted into new channels on the completion of the literacy campaign. The obvious example in the case of Upare is the women's clubs, which have to a large extent evolved out of literacy groups.
4. If organized on the lines of the Pare campaign, using unpaid volunteer teachers, it establishes at the beginning the principle of self-help—the basis, of course, of community development.

Again the Pare scheme has shown that all the techniques of community development are altogether secondary to the personalities of the users—and in particular, of course, to the personality of the leader of the team. The leader needs to live among the people, to know them and if possible their language; to enter into their corporate life, to help them in every possible way and to get his hands dirty on a job when he does; above all he should approach them as a friend eager to help and never as a superior sort of dictator (least of all a patronizing one) backed by all the sanctions of government. Indeed Mr. Mason, in writing of the value of the informal friendly approach used by this team, described how, on occasions, by their very silence they found their own ideas coming back at them almost as original suggestions from the people.

# OPEN FORUM

## SOCIAL CHANGE AND EDUCATION: THE STUDY OF VALUES

ERNEST BEAGLEHOLE

*In the April and July numbers of 1955, we printed a long article by Margaret Read, Professor of Education in the University of London Institute of Education on 'The Contribution of Social Anthropologists to Educational Problems in Underdeveloped Territories'. We requested several leading educators, psychologists, sociologists and anthropologists to make further contributions by commenting on Professor Read's article. The first of these comments is printed below.*

In her concise yet perceptive analysis of the contribution of social anthropology to the tasks of fundamental education in underdeveloped territories Dr. Margaret Read remarks upon the differential 'openness' to social change that may mark off one society from another. 'It is clear', she writes [7, p. 99],<sup>1</sup> 'that in roughly similar situations of culture change due to external contacts, some social systems can take the strain and others break down under it.' Since one of the major tasks of the social anthropologist seems rightly to be that of helping the educationist guide change and helping people in underdeveloped societies change themselves with minimum stress and strain, it is probable that an important area for collaborative study by both anthropologist and educationist is to be found in analysing why some societies face change with relative ease, others with great difficulty.

One clue mentioned by Dr. Read is to be found in the nature of the process of child socialization. Where there is effective family solidarity, there will be a firm and stable system of child rearing with consequential strengths and resistance in the culture contact situation. No one can deny that family solidarity and cohesiveness are basic to social stability. Yet the question arises as to why one form of family is more stable than another. If fundamental education is to succeed, people—adults and children alike—must learn new ways and a new outlook, new work habits and new evaluations of what is worth while in health or economic production. Too much family stability may block social change just as too little may produce social and personal disorganization. The educationist may well ask of the social anthropologist therefore: what is the key understanding that I should have in order to be able to predict, even with only rough approximation, the response of an underdeveloped group to new educational plans and programmes? At the risk of appearing unduly dogmatic it may be suggested that the study of the value systems of a peasant community may offer more immediate enlightenment than the study of other aspects of social life. This suggestion by no means denies the significance of a thorough knowledge of social structure and social organization. Indeed one may often have to infer the existence and nature of a value system from the facts of structure and organization. Where time and finance are limited however it is probable that concentrated field work directed towards a description and analysis of the values of a people may prove to be the most rewarding way in which the anthropologist can serve the needs of fundamental education.

There is nothing particularly esoteric about the concept of values or value-attitudes. Expressing the meaning of the term in its most simple form, one may say that in all the situational dilemmas that face human beings everywhere different social groups

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1. The figures in brackets refer to the bibliography on p. 38.

have chosen preferred ways of solving these dilemmas. People operate with unconscious canons of choice, as Sapir long ago happily remarked. Value-attitudes therefore suffuse every social action. In their most inclusive form they may be summarized under some such catchword as the 'American way of life' and then broken down, as Lynd has indicated, into Middletown's 12 most important guides to action and belief. In another context, Vogt and O'Dea [9] show that when dealing with what might be regarded as social incidents in the life of two communities—some trivial, some serious—whether and how to organize the building of a school gymnasium, for example, or the gravelling of dirt roads, the choice of a land tenure system, the holding of community dances—it is the value system of the communities concerned that provides the key to understanding social action, not ecology or economics or history.

The values of a peasant society are usually reasonably well integrated and organized. They constitute a value-attitude system that in the lives of the individuals making up the society can be thought of as, mirror-wise, the modal personality of the group. Anthropologists and psychologists have lately devoted a good deal of attention to ways of analysing and conceptualizing the nature of this modal personality—in more complex civilizations it is often spoken of as the national character of a country [Inkeles and Levinson, 4]. The point would seem to be that whether one studies value systems or modal personalities one is dealing with the basic factors that affect social change. A Mormon community in New Mexico will not change easily, if at all, when appeals are made to the individual independence and initiative of members of the community. Similarly the Texan homesteaders will not change if community co-operation is made the basis of policy.

Naturally the problems of social change are much more complex than may have been implied. Social change is not simply a matter of identifying the key values of a community and then 'tailoring' a programme to secure the maximum response from people with given value-attitudes. However it is always advisable to know the value-system of any community for which a programme of change is planned. The field study of values is a technical study that usually requires the skills of a specially trained anthropologist using intensive interviews, questionnaire schedules and projective tests. In a much more informal fashion reliable information can be gained by an educationist who realizes that if the beginning of wisdom is to know what questions to ask, wisdom itself consists in realizing what the answers mean. Short guides to the kinds of simple investigations that bring rewarding answers are to be found in Keesing [5] and in a Unesco report on evaluation procedures [Beaglehole, 2].

There appear to be some cases in the records where because of congruence between the peasant values and those implicit in western technology, change is relatively easy [Beaglehole, 1]. But in other cases people may wish to adopt new practices but be unaware that the new practices mean value-shifts in their outlook on life (a factory system may mean, for instance, neglect of agriculture or new attitudes to time and other new work rhythms and responsibilities). It is when the necessity for such shifts becomes apparent that resistances to further change become explicit, or the whole process of social change slows down.

Again, initial change may come from those persons in the community who are most atypical in regard to community values. Rapoport [6] is able to demonstrate that conversion to Christianity is more likely to occur among those Navaho who are psychologically and socially disenfranchised in their own culture (those who suffer from excessive anxiety or guilt, for instance, or fear easy sociability with fellow tribesmen or have a need to be dependent upon whites). The fact that the disenfranchised and their kinsmen are prepared to change may make it more difficult for others to follow their example. A good deal will depend upon the kinds of pressure that the culture contact situation generates and the effects of these pressures (subjectively interpreted perhaps as punishments and rewards) upon persons conforming to a greater or less degree with the modal personality of the group. The scientists' picture of what brings about attitude

change is at the moment rather confused, but enough is known to suggest that advances in theory will have relevance for all those involved in social change projects [Sarnoff and Katz, 8].

After all that has been said it may seem paradoxical to suggest that social change can apparently occur without undue stress when the value systems of the two peoples in contact are almost contradictory. Caudill [3] has shown however that Japanese-Americans have been able to make a satisfactory adjustment to lower-middle-class life in Chicago even though basic Japanese values are very different from those of Americans, for the probable reason that disparate value systems (or modal personalities) may express themselves in social actions sufficiently similar in the two cultures to make possible common understandings and co-operative activities. Though the anthropologist and the psychologist may be at present only at the threshold of the study of social change (each problem as it is solved seems to open up more complex problems) nonetheless their co-operation in field study already seems to be providing new understandings of how and why people change or resist change. Since the educationist is vitally interested at a practical level in this question of resistances, much will come from the combination of practical insight and theory. The study of values is likely to be the social problem in which co-operation promises the maximum returns whether judged by the criterion of practical results or of new theoretical formulations.

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# NOTES AND RECORDS

## INTERNATIONAL

### AUSTRALIA

#### COMMONWEALTH BANK GRANT FOR NATIVE CO-OPERATIVE EDUCATIONAL CENTRE

The Commonwealth Bank of Australia has made a grant of £3,500 from its Rural Credits Development fund to assist in establishing a Co-operative Educational Centre at Port Moresby, New Guinea, where natives will be trained in the methods, practices and business principles of native societies. According to information published in the *South Pacific Commission Quarterly Bulletin* (Volume V, No. 2, April 1955, p. 33), a further grant of £3,500 may be made by the bank next year and the balance of the cost of the new centre will be provided by the native co-operative societies.

The bank grant and the Educational Centre will be administered by four trustees. The Co-operatives Section of the District Services Department is already conducting courses for training natives in co-operative business management. Last year, 315 students passed the storemen's course and of these 60 qualified for training as co-operative inspectors. This year's bank grant is being used to finance the purchase of plant and the erection of two dormitory buildings to accommodate 20 students each. Further details on future plans of the school and on its financing are given in the above-mentioned bulletin. General supervision of the school will be carried out by Mr. W. E. Briskey, who is one of the trustees; he will be assisted by a native instructor, Mr. John Taru, who will be in charge of the classes.

### EGYPT

#### PILOT WORK CAMP FOR ARAB COUNTRIES

In order to promote the establishment and development of work camps in Arab countries, the Co-ordination Committee for International Voluntary Work Camps organized a Pilot Work Camp from 4 to 21 July, at Sirs-el-Layyan, Menoufia, Egypt, in co-operation with

the Egyptian National Guard and the Arab States Fundamental Education Centre.

At this camp, 28 participants representing nine nationalities helped construct a cultural centre for young people in Kalata, a village 12 miles from Sirs-el-Layyan, and in nearby Fisha, put a roof on a youth centre and built a wall around a sports field.

In addition to four hours of manual work daily, they studied techniques of work camp leadership and learned more about the contribution of work camps to fundamental education. In this latter connexion, the group visited a rural service camp organized by the Egyptian Ministry of Education and a land reclamation project in the Liberation Province.

A series of lectures was given by villagers or ASFEC instructors and students on living conditions and problems in Egyptian villages. Subjects included: education, health, agriculture, local customs, and the organization of co-operatives.

Mr. Alec Dickson, Head of the Unesco Fundamental Education Mission in Iraq, spoke of village development schemes in Nigeria, Mr. H. M. Ammar, Head of the Training Division of ASFEC, described the work of the Arab States Fundamental Education Centre, and Mr. Willy Begert, Unesco fellow for advanced training in fundamental education, described the role of work camps in community development schemes.

### FIJI

#### YOUNG FARMERS' CLUBS

Active agricultural development work commenced in 1950 and there are now over 400 registered schools, of which approximately 100 have efficient young Farmer's Clubs carried on under school guidance. Development is based upon the need to improve school gardens and to make the fullest educational use of them. The aims of a school Young Farmers' Club are not the mass production of potential future farmers or farm workers; the work is planned to be an integral part of the rural science curriculum and of practical gardening, but with additional after-school

activities, and at the same time it is closely correlated with other subjects of the school curriculum, such as English, writing, arithmetic, social studies, art and craft, etc. In each case definite interests are harnessed, and through the Young Farmers' Clubs a competitive spirit is engendered. Training includes the development of co-operative work, leadership and thrift. Another 150 schools are reported to have similar gardens. These school gardens are excellent examples of land utilization and have proved an effective stimulus to local farmers who have tried to emulate what they had seen demonstrated (e.g. the soil conservation methods, improved diet through more varied cropping).

## INDIA

### SEMINAR ON THE ROLE OF LIBRARIES IN SOCIAL EDUCATION

A seminar on this topic, organized by the Indian Adult Education Association, was held in Chiragh, Delhi, from 26 September to 5 October 1955. The delegates, drawn from the adult education movement and public library services in India, were welcomed by the Director of Education of Delhi State in the presence of the Chief Minister of Delhi State. The studies of the seminar centred around the following points: the contribution of libraries to Indian renaissance; the relation between social education and library organizations; the future library structure in India; the training of librarians; library legislation; and library literature. The role developing public library services have to play in raising the standard of literacy among people was fully recognized, as was the need for close association of the work of social educators with the work of librarians and the necessity of incorporating into the training programmes of both an understanding of the work of their sister organizations. The seminar recommended a library structure in India which would have at its apex a national central library, with a network of regional and central city libraries and small village libraries drawing on one another to complement their resources. The seminar also foresaw the possibility of grants being made by government to private libraries working in this field. The need for well qualified and well trained personnel was emphasized as well as the need to train librarians in educational work and educational techniques. Some principles for library legislation were laid down as a means of equalizing library services throughout the country. The role the librarian could play in

promoting the production of good literature was also fully recognized. The seminar recommended to the Government of India that a Library Commission be set up to investigate fully the present reading needs of the Indian people and to make recommendations as to how librarians could meet the challenge of a growing literate nation. Several members of the seminar participated in the Unesco seminar on The Development of Public Libraries in Asia (see below) which took place immediately afterwards, from 6 to 26 October.

## JORDAN

### YWCA SCHOOL AT AQUABAT JABER CAMP

In November 1953, the World Young Women's Christian Association opened a school for girls at the Aquabat Jaber Camp, the largest UNRWA refugee camp in Jordan. The original purpose of the school was to teach literacy to girls of 12 years of age and over who had not had an opportunity to go to school.

From among hundreds of girls who wished to come, 70 were chosen according to age, the inaccessibility of other schools and proximity to the YWCA school. As teachers, the YWCA employed two refugees, one of whom had been an experienced welfare worker with teaching experience.

It was soon found necessary to widen the scope of the school from elementary subjects to some sort of vocational training. A full-time dressmaking teacher was engaged, and lengths of material were made up into a variety of garments and then redistributed among the refugees. Every girl taking part in this work received a length of cotton cloth for a dress for herself.

Cooking classes were started soon afterwards, with food from UNRWA. It was considered advisable to teach the girls to cook with the same facilities as would be found in their own homes and, accordingly, primus stoves were used and packing cases made into cupboards, with flattened margarine tins nailed on the top to make tables. The members of the cooking class prepare the daily cocoa or soup for all the girls at the school.

A poultry-keeping project has been started, but it is still in its infancy and does no more than produce and sell eggs.

In considering whether or not to start a small industry, the YWCA realized that success might lie in producing material which was not already on the market. The Welfare Division of UNRWA in Beirut suggested making small model dolls in national costumes and these

have found a ready sale. Two teachers and over fifty girls are now being paid for their work, while profits have provided substantial help towards building a kitchen for the cooking class.

Invitations to the girls' mothers to visit the school led to a request for meetings for women. At present, about 130 women meet in two groups twice a week. They knit, sew and spin for their children's clothes. Talks are given on child care and simple hygiene by the UNRWA Health Education Officer. The YWCA hope that by reaching all the members of a household, they may encourage family co-operation in applying lessons of cleanliness. Some of the women have asked for literacy classes, and lessons are now being given to a small group. Progress is slow because one lesson a week is not enough and the ability of the learners varies greatly.

A baby show was held during the summer to encourage mothers to keep their babies clean and healthy. Prizes were given in three classes: for those under three years, under two years and under one year. One of the judges in the competition remarked that babies under one year seemed healthier than those in the older groups—a sign perhaps that the training given at the school is already bearing fruit.

## WESTERN SAMOA

### WOMEN'S COMMITTEES AND HEALTH

According to recent information published in the *South Pacific Commission Quarterly Bulletin* (Volume V, No. 2, April 1955), the participation of the women's committees in village hygiene and maternal and child welfare activities has contributed to the improved health of the Samoan people and the decreasing infant mortality rate, which has come down from 200 (in 1925) to 39.13 per 1,000 live births (in 1955). These committees are usually formed by the wives of native government officials and of native pastors, and they take an active part in all affairs connected with child hygiene, the cleanliness of houses and the treatment of sick babies. With the increase of medical services, new dispensaries and out-station hospitals have been established all over Western Samoa and are run by a few medical practitioners assisted by trained Samoan nurses. These work through the women's committees in each village giving treatment and advice and carrying on the work of health education among the people. There are at present 267 women's committees and 23 district nurses in Western Samoa.

## MISCELLANEOUS

### NEW PERIODICAL FOR AFRICA

The Department of Education in Tropical Areas at the University of London Institute of Education has begun publication of a journal entitled *African Women*, edited by Miss I. Bunbury, which will appear twice yearly, in June and December. The first issue which came out in December 1954 included articles on the education of girls in Uganda, Northern Rhodesia and Tanganyika, on auxiliary medical personnel in the Gold Coast, women's institutes in Sierra Leone, the role of women and women's organizations in New Guinea communities; the Foreword was by Professor Margaret Read. The second issue includes further articles on women's education and activities in various countries of Africa, as well as on subjects such as corn mill societies in the Southern Cameroons, Cape Coast day nurseries, training of the Church ministry in Africa, etc. Reports on women's activities in other parts of the world are promised for future issues.

### DISTINCTION FOR AFRICAN AUTHOR

The Margaret Wrong Silver Medal, which has hitherto been offered for manuscript works in European languages by African authors, was offered in 1954 for a published book in an East African language.

The medal has been awarded to Mr. M. B. Nsimbi of Kampala, Uganda, for his book *Waggumbulizi*, written in Luganda and published in 1952 by Messrs. Longmans, Green & Co. Ltd., London, for the East African Literature Bureau, Nairobi.

The Margaret Wrong Memorial Fund was instituted by her many friends in Africa, Europe and North America, to commemorate her work in and for Africa and to further the cause which had been a central interest in her life, namely, the encouragement of African writers and the building up of an African literature.

Mr. Nsimbi's book, which is the fruit of many years' study and original research, is notable for its distinguished literary style no less than its sound scholarship. In the opinion of those well qualified to judge, it represents an achievement of a high order in the field of East African literature.

The Margaret Wrong Medal is to be presented to Mr. Nsimbi before his departure for the United Kingdom, where he will study for a year at a British University.

The Margaret Wrong Memorial Committee hopes that this award will be an encouragement

to him and to other African authors throughout the continent, and will contribute to the establishment of a worthy literary tradition in Africa. The Committee received valuable assistance from the literature bureaux in the various territories who have given publicity to the competitions and advice concerning the awards.

The Margaret Wrong Medal is offered in 1955 for a published work in a *West African* language and in 1956 for a published work in a language of *Central Africa*.

#### POST-CAMP CONFERENCE FOR VOLUNTEERS

The Co-ordination Committee for International Voluntary Work Camps held the seventh international post-camp conference for volunteers at the Auberge Epis d'Or, at Bierville, France, on 10-11 September. One of the topics discussed by the 42 participants from 12 countries was the future development of work camps. In the course of this discussion, representatives of the Mennonite Central Committee and the Philippine Young Men's Christian Association described the rural development projects carried out by young people in Greece and Japan respectively.

#### COMMUNITY DEVELOPMENT AND FUNDAMENTAL EDUCATION

Between 31 August and 1 October a study mission, organized by the Secretariat of the United Nations, was carried out in the following countries: Yugoslavia, Greece and Israel. The party was made up as follows: United Nations: four representatives; five national delegations (Greece, Iran, Israel, Turkey, Yugoslavia), each composed of four senior civil servants; Specialized Agencies: representatives from Unesco only.

The object of the study mission was defined

in the following terms by the United Nations Secretariat:

1. To acquire and exchange information and experience with regard to programmes of community development now in operation in the participating countries.
2. To discuss basic principles and to propose essential elements of further improvement and expansion of nation-wide programmes in this field.
3. To make suggestions to the Secretary-General of the United Nations in preparing his report to the Economic and Social Council.

The mission was everywhere well received and afforded generous travel facilities in each of the countries concerned. It thus had the opportunity to inspect a large number of undertakings—particularly in the countryside—playing a part in community modernization and development such as co-operatives, schools, cultural centres, medical, child welfare and maternity centres, water supply systems, housing developments, experiments in soil improvement or restoration, and, in the case of Israel, experiments in community life on co-operative lines of the types known as Kibbutz, Moshav or Ma'abara, etc. Meetings had been arranged with the national or local leaders of these undertakings, and free discussions enabled members of the mission to supplement the information they had collected in the course of their visits. Useful comparisons were also made, of benefit both to the members of the mission and the competent authorities of the countries visited.

A point which emerged was the considerable part played by education in community development experiments and this was emphasized in the report drawn up at the end of the visit to each country.

The mission will be the subject of a publication to be issued by the United Nations Secretariat which will be brought to our readers' notice when it is circulated.

## UNESCO NEWS

#### SEMINAR ON THE DEVELOPMENT OF PUBLIC LIBRARIES IN ASIA

This meeting was held at the Delhi Public Library, Delhi, India, 6-26 October 1955; 35 librarians and educators from Asian countries participated, and several members of the Seminar on the Role of Libraries in Social Education held by the Indian Adult Education

Association in Delhi, 26 September-5 October (see above) attended as observers. The director was Mr. Frank Gardner, Borough Librarian of Luton (United Kingdom).

The seminar was concerned with three general topics, each assigned to a working group. Group I discussed the development of national public library services; Group II concerned itself with provision and mainte-

nance of elementary reading material for adults; Group III dealt with library services for children.

Several recommendations were adopted by the group concerned with public library services in Asia.

Much material of value to librarians and educators was prepared by and for the seminar. The main working paper was Mr. Gardner's interim report on the assessment of the Delhi Public Library. A selection of the seminar documents, group reports and the recommendations will be published in English, French and Spanish as the seventh volume in the series of *Unesco Public Library Manuals*.

#### FUTURE ASSOCIATION OF UNESCO WITH THE DELHI PUBLIC LIBRARY

The Delhi Public Library was accepted as an associated project at the termination of the five years' agreement signed by the Government of India and Unesco by which the library was established as a Unesco pilot project.

#### MEDELLÍN PUBLIC LIBRARY PILOT PROJECT, COLOMBIA

This library, which opened at the end of 1954, is now serving over 30,000 readers a month. Its activities have been greatly expanded by the introduction of mobile services. A book-mobile now serves the outlying districts of Medellín. Two nine-month fellowships for study abroad have been awarded to members of the library staff.

Mr. Charles Mohrhardt, a Unesco building consultant, travelled to Medellín to study and discuss with the Colombian architects and authorities the preliminary plans for the new library building which will be constructed in the near future with funds provided by the local and state governments.

#### PILOT PROJECT FOR THE DEVELOPMENT OF PUBLIC LIBRARIES IN AFRICA

A pilot project, similar to those in Delhi and Medellín, will be established in an African territory. It will be a follow-up of the 1953 Unesco Seminar on the Development of Public Libraries in Africa.

#### PUBLIC LIBRARIES IN FUNDAMENTAL EDUCATION

An expert has been recruited to serve as consultant to the Iraq and Hashemite Jordan

governments in the development of public library systems in close co-operation with their fundamental education programmes.

#### 'STUDY ABROAD': INTERNATIONAL HANDBOOK, FELLOWSHIPS, SCHOLARSHIPS, EDUCATIONAL EXCHANGE

No. VII of this annual Unesco publication appeared in October 1955 containing information on more than 50,000 individual opportunities for subsidized travel and study abroad, offered by over a thousand donors in more than a hundred countries. These offers are for the benefit of students, teachers and research workers in a very wide range of fields of learning, and of almost every nationality. With its tables, statistical commentaries and other reports, *Study Abroad* is an outstandingly valuable international book of reference concerning the exchange of persons. It can be obtained through Unesco national distributors, price \$2; 10/6; 500 francs.

#### 'VACATIONS ABROAD': COURSES, STUDY TOURS, WORK CAMPS

No. VIII of this publication, covering forthcoming events in 1956, will be issued towards the end of January. It will provide information of interest to persons wishing to travel abroad during their vacations and participate in short-term educational activities. Its price from Unesco national distributors is \$0.75; 4/6; 225 francs.

#### 'WAY FORUM'

In co-operation with the Unesco Secretariat, the World Assembly of Youth is publishing a special edition of their monthly magazine *Way Forum* this January. It will include a series of articles pointing out the general role of young people in fundamental education schemes and describing field projects in Cuba, French Guinea, India, Mexico, the Philippines and the United States of America. Copies will be available from the Unesco Education Clearing House.

#### CAMPAIGN FOR MUSEUMS

On 8 July 1955 the Director-General of Unesco invited Member States to participate in the 'Campaign for Museums', a programme to publicize the growing importance of museums in the lives of their communities. This campaign will be featured in both international and national publications, in radio broadcasts, and other mass media. It will be highlighted

by an International Museums Week in the second week of October 1956.

Many Member States have enthusiastically responded to this invitation. Unesco, in co-operation with the International Council of Museums, has suggested a series of programmes which can be carried out by different museums at the local level. The following themes for special exhibitions, etc., have been proposed: (a) the museum as a means of education for the whole population, in particular for young people and for workers; (b) museums as a means to promote international understanding.

The International Campaign for Museums will be publicized by Unesco during 1956 through special editions of the *Courier*, *Education Abstracts*, *Educational Studies and Documents*, as well as through a series of special articles in *Museum*, *Diogenes* and the *Fundamental and Adult Education Bulletin*.

#### 'NEW HORIZONS FOR WOMEN IN EDUCATION'

Under the title, *New Horizons for Women in Education*, Unesco has prepared a special kit of material relating to women's rights—the theme selected in connexion with the 1955 Human Rights Day.

Prepared especially for the use of lecturers, club secretaries, school teachers and women's organizations interested in supporting Gift Coupon Projects devoted to women's education, the folder contains: an introductory article entitled, 'Mothers of Today Teach the Citizens of Tomorrow', emphasizing the importance of educating women in under-privileged areas; notes on women's progress in Asia, Africa, the Middle East and Latin America accompanying descriptions of Unesco's various educational projects in those regions; material for displays; lists of films, filmstrips and radio

scripts; and reviews of Unesco studies on the education of women.

Other available material on the same theme includes a special issue of the *Unesco Courier* entitled, 'Women: Are they Inferior Beings?', a photo sheet, lecture notes, reports from workers in the field and a special number of the *Unesco Chronicle*.

#### EVALUATION OF F.E. TRAINING CENTRES

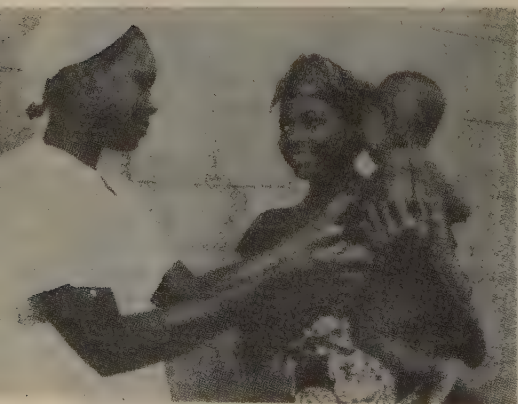
The United Nations and the Specialized Agencies taking part in the programmes of the Regional Centres of Fundamental Education agreed at a meeting of their Administrative Co-ordination Committee to establish a mission to review the work of these two centres: the Arab States Fundamental Education Centre (ASFEC), and the Regional Centre for Fundamental Education for Latin America (CREFAL). Members of the mission include representatives from Unesco, the United Nations, the Food and Agricultural Organization, the International Labour Organisation and the World Health Organization.

The mission's terms of reference are to study the policy, programmes and effectiveness of the centres in relation to the educational needs of the participating countries in their work for social and economic development, in particular to consider:

1. The extent to which the centres and the participating governments link the training and production programmes of the centres to operative programmes of education and development in their areas.
2. The extent to which these centres are efficient in training specialists from different technical fields in the social and educational approach to their jobs.
3. The extent to which fundamental education centres are meeting the need for professional staff to train front-line workers for community development services.
4. The arrangements in Member States between the various ministerial departments concerned for the selection of students and the placement of graduates of fundamental education centres.

The programme of the mission was established as follows: 28 October-3 November 1955: workshop meeting at ASFEC; 5-23 December: visits to Arab States; 4-26 January 1956: workshop meeting at CREFAL, followed by visits to Latin American States.

'Mothers of today teach the citizens of tomorrow'  
(Photo: Unesco).



## ARAB STATES FUNDAMENTAL EDUCATION CENTRE

In August, graduation ceremonies for the second group of trainees took place at the Arab States Fundamental Education Centre at Sirs-el-Layyan, Egypt. Forty-three students received diplomas, awarded this year by Mr. Kamal Eldin Hussein, Egyptian Minister of Education. Mr. Hussein el Shafey, Minister of Social Welfare, was also present.

Four important innovations marked the training period of this class which included a team from the refugee camps in Jordan and students from six States: Egypt, Iraq, Jordan, Lebanon, Saudi Arabia and Syria. Firstly, instead of going out daily from the centre, the trainees lived in the villages where they carried out their field work. Secondly, in addition to receiving training in their own special fields, students received all-round training in fundamental education. Thirdly, particular attention was paid to techniques of training village leaders to act as the local instigators of fundamental education. A Training Camp for Village Leaders was organized to prepare local leaders in the practice villages to take more responsibilities and to prepare ASFEC students for organizing similar courses in their home countries. Lastly, the trainees learnt how to bring young people into fundamental education schemes. In 1954, a youth camp for villagers was organized, and in 1955, ASFEC co-operated in the organization of a Pilot Work Camp for Arab countries (see above).

In September, the fourth class began its training at the centre. Students from Libya and El Yemen were among the 60 trainees as well as representatives from the six States which had already sent students for the first two courses.

### NEW DEVELOPMENT IN AUDIO-VISUAL AIDS AT ASFEC

Mr. H. Kyllingstad, Unesco head of the production division of the Arab States Fundamental Education Centre at Sirs-el-Layyan, reports an increased emphasis on audio-visual aids. Trainees are persuaded to learn to express themselves in pictures, even if they can do nothing more elaborate than 'stick' drawings. The theory is held very strongly that visual aids made by teachers themselves are the best for fundamental education. Apart from the low cost, it is considered that teacher-made

materials are much more likely to be adapted to local needs and conditions.

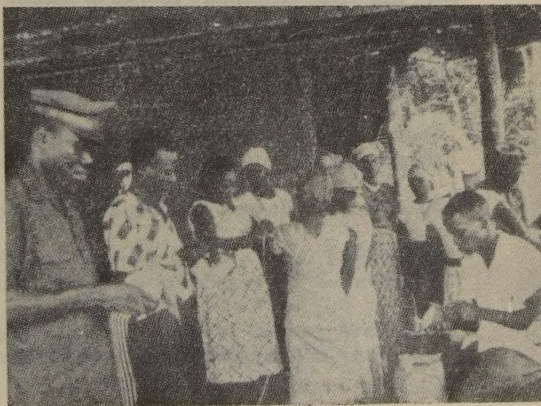
As an example of extremely simple and cheap filmstrips the ASFEC centre has developed a method of working with simple tracing paper. The paper is marked off into a series of frames slightly smaller than the filmstrip itself. The drawings are made within these frames. The unexposed film is laid out on a flannel base with the tracing paper fitted over it, and a length of glass laid over the whole in order to exert even pressure. Up to this point the operator works by a yellow-green safety light of 25 watts. This light can be as close as eight feet away without harming the film. The light exposure is then made and the film is ready for developing.

The total costs of material and developing is equivalent to something less than 20 American cents for a filmstrip of 30 frames. As a first experiment the ASFEC trainees have produced a literacy film and a film dealing with the dangers of flies to health. These were entirely devised, drawn and photographed in the way described above by the trainees of the centre.

### TECHNICAL ASSISTANCE

#### *Cambodia: Experimental Area in Fundamental Education at Phnom Penh*

An experimental area, including 12 villages, at a distance of some 15 miles from Phnom Penh has been selected as part of a government plan to develop a national fundamental education training centre. The centre itself has been set up in a pagoda and has been working on a provisional basis pending the erection of buildings and the provision of prefabricated classrooms to be provided partly under the Colombo Plan. Four fundamental education



*A manual training class at the Klay fundamental education centre (Photo: Unesco).*

teams have already completed six-month courses and have returned to their provinces to start fundamental education activities in small experimental areas close to provincial capitals.

At the training centre, half the day is given to courses in theory and half to practical work and demonstrations in the villages. Courses for illiterates are given in the evenings.

The local Cambodia staff consists of 30 fundamental education workers, including secretaries and other staff of the National Directorate of Fundamental Education. The head of this new directorate is Mr. Men Chhum, a former Unesco fellow who had studied for six months in Canada, Haiti and France. Mr. Men Chhum is also the deputy to the head of the Unesco mission, Mr. J. J. F. Frans of Belgium. It is planned to complete during 1956 the training of six teams of seven fundamental education workers each who will be allotted to six new provinces in Cambodia. This will be followed by a group of seven new teams. In many cases the trainees are rural teachers who have been released by the government to the fundamental education service. Close co-operation exists with the International Co-operation Administration of the U.S.A. which has already donated two million piastres to the project.

#### *Liberia: Klay attains the Status of National Training Centre*

The fundamental education centre which began as a field project at Klay, Liberia, in the middle of 1951 is firmly established as a national institution. The first batch of 31 trainees graduated in June 1955 and were appointed to their various chiefdoms as rural workers and literacy teachers under the Literacy Bureau of the Department of Public Instruction. Seventeen of the trainees' wives were also given elementary courses in needlework, domestic science and homecraft. Of the second batch, numbering 32 persons, 18 have brought their wives for training.

Very gratifying progress has been achieved

in field demonstration of swamp rice cultivation. This is an entirely new idea to the Liberian villagers. A dozen swamps in different parts of the project area were selected for cultivation to demonstrate the superiority of swamp rice over the shifting variety. The results have encouraged the people to grow it on a large scale. Another notable achievement was the health education programme. A course of simple midwifery has been organized by the nurse and midwife attached to the Amina clinic, for the traditional midwives of the tribal society for women. The clinic, which was set up by the Fundamental Education Mission is helped by WHO and Unicef with supplies of drugs and penicillin.

In preparing literacy material, the centre had first to transcribe the tribal languages into the Roman alphabet, as no written language existed. Primers were prepared and translated by the trainees into 12 of the tribal languages. A booklet with simple illustrations was also produced on *Swamp Rice Cultivation* for use in the adult education centres in the project area. A simple history of Liberia and a book on first aid, prepared by the centre, was duplicated by the United States ICA mission. This mission has also given direct help in the field of audio-visual aids and is training one of the Unesco students in their preparation and use.

The building programme has included the erection of a hospital by the Gola and Dey Chiefdoms. It is covered with a zinc roof and is being equipped with the help of the Public Health Department. The government has also allocated money for the construction of permanent dwellings for the use of trainees at the Klay centre.

Now that this national centre is firmly established, plans are under way to start a regional field project in fundamental education in the Eastern Province of Liberia. A preliminary study of the Webbo district was undertaken by Mr. Bai T. Moore, after his return from Unesco fellowship studies in India. He is assisted by five rural workers, graduates of the Klay training course, who have been posted to the chiefdoms in that area.

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